THE Choiſe of Change:

Containing the Triplicity of Diuinitie, Philoſophie, and Poetrie Short for memorie, Profitable for Knowledge, and Neceſſarie for Maners: Whereby the Learned may be confirmed, the ignorant inſtructed, and all men gentrally recreated.

Newly ſet foorth by S.R. Gent. and Student in the Vniuerſitie of Cambridge.

Tria ſunt omnia.

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TO THE RIGHT HONORABLE

Sir HENRY HERBERT, Knight of the moſt Noble order of the Garter, Lorde of Cardiffe mannor and S. Quintin, and Earle of Penbrocke, the right worſhipfull Sir PHILIP SIDNEY Knight, with the right worthy Gentleman M. ROBERT SIDNEY, Eſquire. S. R. wiſheth increaſe of vertuous qualities in the mind, of the giftes of the body, and goods of Fortune.

Ight Honorable and Worſhipful, if I ſhould follow the cuſtome of ſuch as ſet forth bookes to the view of the world, which paſſe vnder the protection of noble perſonages (beſides the dread of offending wiſe men) I ſhold run into one of theſe three errors, either to praiſe your H. and W. by adulatiõ, praiſe my ſelfe by oſtentation, or praiſe my worke by ſeeking to bring men into admiration. I purpoſe none of al theſe. The firſt I leaue, leaſt my words ſhould empaire your worthineſſe. The ſecond I refraine, becauſe I find nothing in my ſelfe which can deſerue praiſe. The third I will auoide, for if my labour haue beene ſo well imployed, as it may pleaſe you right H. and W. it is able enough to praiſe it ſelfe. I therefore preſent theſe my three bookes of Diuinitie, Philoſophie, and Poetrie (comprized together in one volume) vnto you three right H. and W. (who are linked and vnited together in an indiſſoluble band of amitie and fraternitie) humblie requeſting that you will countenance them with fauour, and patronage them by your authoritie, that thereby they may eſchew the reproches of malicious tongues, and bleare the enuious eyes of ſuch as prie at other mens faultes in the water, which cauſeth things ſeeme bigger then they be, but regard their owne faultes as through ſmall nettes, which cauſe things to ſeeme leſſe. In ſo doing you ſhal geue me cauſe to reioyce in my trauel, and occaſion by thankfulneſſe to acknowledge my bounden duetie. Thus leauing your Honor and worſhips to the direction of the Almightie, I ceaſe, referring my ſelfe to your good opinions.

Your Honor and Worſhips to commaund. S. R.

TO THE READER.

1 HE that knoweth not that he ought to know, is a brute beast among men.

2 He that knoweth no more then he hath need of, is a man among brute beasts.

3 He that knoweth al that may be knowen, is a God among men.

1 Read willingly.

2 Correct friendly.

3 Judge indifferently.

THE FIRST HVNDRETH OF THE Triplicitie of Diuinitie.

1 Three things doe witnes the worde of God to bee true, and of great authoritie.
- The hiſtorie of the worlde comprehended in the holy ſcripture.
- Many notable and ſtrange reuelations.
- The myracles of the Church which do confirme the word.

2 The preaching of the worde of God is comprehended in three things.
- In doctrine.
- In conſolation.
- In precepts.

3 The holy Scripture is deuided into three partes.
- Into hiſtories. — Hiſtories conſiſt in thoſe thinges which are done.
- Into precepts. — Precepts in thoſe thinges which are commanded.
- Into prophecies. — Prophecies, in foreſhewynge things which either are already come to paſſe, or ſhall hereafter be fulfilled.

4 Three good thinges are ſet foorth in the Scripture, whiche the Philoſophers neuer attained vnto.
- The true knowledge of God, and calling on his name.
- True comfort in aduerſitie.
- The way to liue well and worſhip God aright.

5 Three thinges are moſt certaine in the worde of God.
- Promiſes.
- Prophecies.
- Threatnings.

6 There be 3. ſinguler thinges proper to the ſcripture. Hugo.
- Whatſoeuer is taught, is trueth without falſhood.
- Whatſoeuer is commanded, is goodneſſe without malice.
- Whatſoeuer is promiſed, is happines without miſerie.

7 The word of God was reuealed for three causes.
- To be learned.
- To be beleeued.
- To be practised.

8 There are 3. vnderstandings of the Scriptures set down by Hugo in his third booke of the soule.
- Historicall.
  - The first, containing examples fit for the simple. — By miracles.
- Misticall.
  - The second, mysteries fit for the learned. — By figures.
- Morall.
  - The thirde, manners common for both. — By wordes.

9 All Scripture giuen by inspiration as Paule saieth, 2. Tim. 3. is profitable for three things.
- To teach.
- To improoue and correct.
- To instruct in righteousnesse.

10 There be three kinds of meditations in contemplation, Hugo.
- In creatures.
  - The first ariseth of admiration. — Admiration, bringeth Question: Question, searching out.
- In scriptures
  - The second, of reading. — Readynge, ministreth matter to knowe the truth.
  - The thirde, of circumspection. — Circūspectiō bringeth operation: Operation is the end of meditation.
- In maners.

11 Three waies God spake vnto our forefathers, as Luther is witnesse in his exposition vppon the xxvi. chap. of Genesis.
- By dreames.
- By manifest visions.
- By the voyces of Prophetes.

12 The holy Scripture is deuided into three partes.
- The Lawe.
- The Prophetes.
- The Gospell.

13 S. Paule in his 3. Epistles to the Romanes, Galathians, & Ephesians, teacheth 3. things.
- He sheweth that all men are sinners.
- Hee teacheth that man is iustified by faith onely, without the workes of the lawe.
- He prescribeth to them that are iustified, to doe good workes by Gods lawe.

14 Three

14 Three things make men ſuſpect the Epiſtle of Iude not to be Canonicall.
- The narration of the ſtrife of Michael the Archangel with the diuell.
- The narration of the body of Moſes.
- The Prophecie of Enoch.

15 There are three ſayinges founde in S. Paule his Epiſtles which are borrowed of Heathen Antiquaries.
- Of Menander. Euill words corrupt good maners. 1. Cor. 15. verſ. 33.
- Of Aratus. Couetouſneſſe is the roote of all euils. 1. Tim 6. verſ. 10.
- Of Epimenides. Cretians are alwayes lyers, euil beaſts, ſlow bellies. Tit. 1. verſ. 12.

16 Three thinges chiefly to be obſerued in the old and newe Teſtament.
- Faith, that we may beleeue thoſe things to be true, which Moſes, ỹ Prophets, Chriſt and his Apoſtles haue ſpoken by the inſpiration of the holy Ghoſt.
- Hope, that with a ſtedfaſt beliefe wee may aſſure our ſelues that wee ſhall obtaine thoſe things that are promiſed.
- Charitie, that we neither doe, nor ſay any thing but that which is acceptable to God, and profitable to men.

17 For three cauſes the worde of God is to be preached.
- That the hearer may vnderſtande, becauſe without preaching he cannot heare.
- That he which vnderſtandeth may beleeue, becauſe without hearing he cānot beleue.
- That he which beleeueth may doe good, becauſe without faith he cannot do good.

18 For three cauſes wee ought to bee attentiue in hearing the worde of God.
- For the reuerence due to God, whoſe word we come to heare.
- That we may auoyde the daunger of negligence.
- For the profite which is manifold.

19 There be three inuiſible vertues of God,
- Power. Of the whiche all things proceede. The Father is power. Power creates.
- Wiſdom. In the whiche all things conſiſt. The Sonne is Wiſedome. Wiſdome gouerns.
- Goodnes. By ỹ which al things are gouerned. The holy ghoſt is Goodnes. Goodneſſe preſerues.

Rom. 11. vers. 36. Because of him, in him, and by him are all thinges. To him be praise for euer and euer, Amen.

20 God is three maner of waies all in all. Augustine.
- In heauen, onely he is all.
- In earth, onely he is all.
- In heauen and earth he is all.

21 Three maner of wayes God is euery where.
- By his essence.
- By his presence.
- By his power.

22 He that will knowe God as he ought: must thinke vpon these 3. things. Luther.
- What he hath cõmanded.
- What he hath promised.
- What he hath threatned.

He that meditateth these three, findeth God.

23 For three causes are three things attributed to God.
- Eies, because he seeth all things.
- Hands, because he maketh all things.
- Feete, because he is euery where.

24 There is none like vnto God for 3. things. Bernard.
- He is rich in mercy
- Mighty in iustice.
- Bountiful in grace.

He freely respecteth þ humble.
Iustly iudgeth the wicked.
Pitifully saueth sinners.

25 We haue receiued three sorts of thinges of God our Creator, whereof we ought alwayes to be mindfull.
- Such as leade vs vnto the feare of God.
- Such as moue vs to loue God.
- Such as prouoke vs to yeeld thankes vnto his maiestie.

26 The knowledge of God is threefold.
- Generall, as of the Philosophers, Ro. 1. & 2. Iob 36.
- Speciall, as of the Christians, 1. Cor. 13. Rom. 10.
- Singuler, as of them that are blessed 1. Cor. 13. Iohn 3.

27 These things are to be known in disputing about God.
- Not alwayes.
- Not to all.
- Not all things.

The first, is referred to the time.
The second, to the person.
The third, to the matter.

28 Three notable benefites of God.
- Creation.
- Redemption.
- Sanctification.

By the three persones in Trinitie.
- The Father.
- The Sonne.
- The holy Ghost.

29 There

29 There are three inwarde properties to bee obserued in discerning the persons of the Trinitie.
- To beget. — The Father onely begets.
- To be borne. — The sonne onely is borne.
- To proceed. — The holy Ghost onely proceedes from both.

30 Three outward properties of the persons in Trinitie.
- The Father sends, and is not sent.
- The Sonne is sent to be made a sacrifice.
- The Holy Ghost is sent to sanctifie our mindes.

31 Three beare witnesse in heauen, 1. Iohn 5.
- The Father.
- The Sonne.
- The Holy Ghost.

And these three are one.
- Vnion.
- Vniting.
- Vnited.

32 There are three qualities in the Sunne representing the qualities of the Trinitie.
- The infinite fountaine of light.
- The brightnesse comming from that light.
- The heate proceeding and breathing from them both.

33 Three things in vs which do represent the holy Trinitie.
- Memorie. — Represents the Father.
- Vnderstanding. — Represents the Sonne.
- Will. — Represents ỳ holy ghost.

34 Three names beeing one thing in deede, are likened to the Trinitie.
- Snowe.
- Ice.
- Water.

So God is three in person, and but one in substance.

35 Gods iudgemẽts are known by three things.
- Corporall punishments.
- The sting of the conscience.
- The torments of hell.

36 Three maner of wayes wee may sin in the worship of God.
- When for one onely true God, there are worshipped many gods: as the Heathen did.
- When the true God is worshipped, but not according to his will.
- When the true God is worshipped, but not onely, which is done of them that worship other gods beside the true God.

37 By three thinges the loue of God appeareth towards men.
- That he hath giuen to man the vse of heauen, earth, and all his creatures. Gen. 1. Eccle. 17.
- That he hath graunted Angels to be ministers to men. Heb. 1. vers. 14.
- For that he hath offered himselfe for mankind, taking vpon him the forme of a seruant. Phil. 2. vers. 7.

38 We may cõmit three things safely into Gods hand.
- Iniurie. — Because he is a reuenger of iniuries.
- Losse. — Because he is the restorer of losse.
- Griefe. — Because he is our Phisition and best comforter.

39 The sweetnesse of this name Iesus, consisteth in three things.
- It is hony to the mouth.
- Melodie to the eare.
- Ioy to the heart.

40 The sonne of God according to his office, is named in three seuerall languages.
- Messias, in Hebrew.
- Christ, in Greeke.
- Annointed in English.

And according to these three names, hee is called.
- A Priest.
- A Prophet.
- A King.

41 Three thinges to be considered in Christ our Sauiour.
- He prayeth for vs as he is our Priest.
- He prayeth in vs, as he is our heade.
- He is prayed vnto of vs, as he is our God.

42 Christ was knowne to the world to be true Messias by three things.
- The opening of heauen.
- The appearing of the holy Ghost.
- By the voyce of his heauenly Father.

43 Christ is called a Priest, & his office consistes in 3. things.
- In teaching, Malachie 2. So the Sonne brought foorth the Gospel in the bosome of his Father.
- In praying: as appeareth in Leuiticus. And hee prayed for vs. Iohn 17. Hebr. 7.
- In offering sacrifice. Heb. 5. Hee offered himselfe for our sinnes.

44 Christ is called a King for three causes.
- Because he put downe all power, & destroied the workes of the diuell.
- Because by the vertue of the spirite, he raigneth in the mindes of the faithfull.
- Because hee defendeth his Church against the tyrannie of the diuell.

45 Christ the true Teacher doeth instruct vs 3. wayes: because he is
- The way. — The way not erring. — In example.
- The truth. — The truth not deceiuing. — In promise.
- The life. — The life not ceasing. — In reward.

46 There are three causes of the incarnation of Christ.
- That he might bruise the Serpents head. Gen. 3.
- That by his Sacrifice hee might appeale Gods wrath.
- That he might iustifie the vniust by the imputation of his obedience.

47 Three figures of Christ his crucifying, set down in the scripture.
- The sacrifices lifted vp on high.
- The offering vp of Isaac.
- The brasen Serpent lifted vppe in the wilderneſſe, Num. 21. Iohn. 3.

48 Christ his death for vs, and satisfaction for our sinnes, is threefold.
- A worke without example.
- Fauour without desert.
- Charitie aboue measure.

49 The passion of Christ is applied three wayes.
- It is offred by ỹ word, as by the hãd of god.
- It is receiued by faith, as by ỹ hand of man.
- It is sealed by the Sacraments and the vse therof set downe as it were in a Table.

50 There are three fruites of Christ his ascension.
- To send the holy Ghost.
- To be a mediatour to God the Father.
- To preserue the Word and the Church.

51 The Sonne of God was changed three manner of waies.
- From his humanitie, to his diuinitie in his transfiguration.
- Frõ passiõ to immortalitie in his resurrectiõ
- From minoritie to his fathers equalitie, in his ascension.

52 Three things concurre in the person of Christ, Bernard.
- The worde.
- The flesshe.
- The soule.

These three are one, & this one is three. Not by confusion of substance, but by vnitie of person.

53 Christe loued vs three maner of waies. Bernard.
- Sweetely. — In that he tooke our flesh vpon him.
- Wisely. — In that he eschewed all fault.
- Valiantly. — In that he suffered death.

54 There are three marueilous cõiunctions as Luther saith, in the expositiõ on ỳ xx. cha. Gen.
- The coniunction of the Father and Sonne in diuinitie.
- The coniunction of diuinitie and humanitie in Christ.
- The coniunction of Christ with his church.

55 Christ cõfoundeth ỳ worlde and all things therein 3. waies.
- He accountes the chiefe wisdome thereof to be foolishnesse,
- He reckoneth their best workes for iniustice.
- He changeth their best good into euill.

56 Christ hath made vs partakers of three necessary things.
- Of his Crosse. — Hee hath redeemed vs by hys death on the crosse.
- Of his Gospell. — He hath instructed vs by his Gospell.
- Of his spirite. — He hath confirmed and sanctified vs by his spirite.

57 The whole worlde did marualle at three workes of Christ. Chrysost.
- That he rose againe after death.
- That hee ascended into Heauen in the flesh.
- That hee conuerted the whole worlde by his twelue Apostles.

58 Christe had three witnesses which did testifie of him.
- John Baptist. Iohn. 1. verse 15.
- His workes. Iohn. 5. verse 36.
- His father. Matth. 3. verse. 17.

59 Christ doth excel the Saintes in three thinges.
- In dignitie of person.
- In worthinesse of office.
- In perfectnesse of giftes.

These doe not exclude his diuinitie.

60 The ioy which the Angels dyd erpresse at the Natiuitie of Christ, is saide to bee great for three causes.
- For the matter which is great, namely, our reconciliation with God.
- For the continuance and stedfastnesse thereof, for it continueth constant for euer.
- Because it is spiritual and pertaining vnto all those that haue the gift of faith.

61 Christ did foreshew 3. kinds of warre.
- Of outward enemies. — Paule saieth, fighting abroad, feare within, and dangers of false brethren.
- Of seducers.
- Of false brethren.

62 Christ did raise three persons from death, as some iudge in 3. seuerall peeres.
- The first peere, the widowes sonne, Mar. 7. verse 14. 15.
- The seconde peere the daughter of Iairus Luke 8. verse 54. 55.
- The third peere Lazarus. Iohn 11. verse 44.

63 Christ reuealed three singuler secretes vnto three Apostles, Iohn the Euangelist, Peter and Iames.
- His trāsfiguration on the hill Thabor, Luk. 9. verse 28.
- The reuiuing of Iairus daughter Luke 8. verse 51.
- The treason which Iudas practized against him. Iohn. 13. verse 26.

64 Christe is to be considered of vs in three times.
- Before his incarnation. — God, the woorde, the image, the sonne of God.
- At the time of his incarnation. — Iesus Christe, God and man, the sonne of Mary, ỹ sonne of God, the sonne of man, Emanuel.
- In his glorification, after his resurrection, & ascention. — All God, all man, the truth of his diuine and humane nature remaining.

65 Three thinges doe teach vs that the holy Ghost is true God with the father and the sonne.
- Testimonies out of the scripture, as Acts 5. Ananias did lie vnto the holy Ghoste, not vnto men, but vnto God.
- The woorke of creation. Iob 33. the spirite of God made me, and the breath of the almightie reuiued me.
- That which is euerie where, seeth, & filleth all things with his presence, knoweth and heareth al things. Psal. 139. whether shall I goe from thy spirite,

66 The Apostles receiued three giftes when the holy Ghost descended vpon the day of the feast of Penticost.
- The gift
  - Of interpreting the scriptures.
  - Of knowledge of al languages.
  - Of a constant heart bolde to set forth the truth.

67 The light of the holy Ghost doth rule vs in three things.
- In our councels.
- In our manners.
- In the actions of our whole life.

68 The holy Ghost doth confirme three things in vs.
- Faith.
- Hope.
- Loue.

69 The holy Ghost doeth gouerne three things in euery godly person.
- The minde. — It doth lighten the minde with the light of the holy worde.
- The heart. — It doth kindle the heart that it may conceiue the motions of good workes and vertues which please God.
- The will. — It doeth moue the will to be willing to to doe whatsoeuer God willeth in his worde.

70 Three especiall Heresies which do ouerthrow the doctrin of the holy Ghost.
- Of the Græcians which will haue the holy Ghost to proceede from the Father only, and not so likewise from the sonne.
- The Macedonians which say the holy spirite is a liuing creature.
- Of the Sabellians whiche affirme the holy Ghoste to bee all one with the father and sonne, and not three persons.

71 Wee commit sinne three maner of waies.
- In not rewarding good things wt good things.
- In requityng euill with euill things.
- In recompensing the good with euill things.

On the contrary these 3. things are praiseworthie.
- To rewarde good thynges wyth good things.
- Not to acquite euill with euill.
- To recompence euil things with good.

72 The

72 The almightie created three vitall spirites.
- Which is not couered wt flesh. — Of Angels.
- Which is couered with flesh, but dieth not with the flesh. — Of men.
- Whiche is couered with flesh, and dyeth with the flesh. — Of Brute beasts.

73 Wee sinne three manner of wayes.
- Of infirmitie. — Against ỹ Father, because he is the God of might.
- Of ignorance. — Against ỹ son, because hee is ỹ perfectiõ of wisdom.
- Of malice. — Against the holy ghost, because he is ỹ giuer of grace

74 Wee are put in mind of three things so oft as we behold a rainbow.
- Of the anger of God when he destroied the worlde with water, whereof the blew colour is a witnesse.
- Of the mercy of God, who will not vse that punishment againe.
- Of the latter iudgement, and burning the worlde with fire: the firie colour of the raine bow shewing the same.

75 The creation of the worlde is an euident testimony of three excellent things. Of the
- Wisdome.
- Omnipotencie.
- Goodnesse of God.

76 Three things shewe that the ende of the worlde is at hand.
- Because the end of the Romaine Empire is at hand.
- Because there is a generall defect and apostacie from the Faith throughout the worlde.
- Because the Gospell hath beene preached throughout the worlde.

77 Three names of Angels are vsed in the Scriptures more thē others.
- Michael, who is like God: Dan. 10. & 12. chap.
- Raphael Gods Phisition. Tob. 3. verse 17
- Gabriel, The strength of God. Dan. 8. & 9. chap. Luke 1.

78 Three chiefe offices which Angels doe execute towards vs.
- They withdraw vs from sinne.
- They defend vs from enemies.
- They lead vs into heauen.

79 The holy ghost ỹ comforter, giueth vs three things.
- The earnest of saluation. — That hee may beare witnesse to thy spirite, that thou art the Sonne of God.
- The light of knowledge. — That when thou hast done all that thou canst, thou shouldst thinke thy selfe to be an vnprofitable seruant.
- The strength of life. — That whiche is vnpossible for thee by Nature, is made easie to thee by Grace.

80 Three things to bee considered in the creation of the creature.
- Who made it? — If we aske who made it? God. — For there is no author more excellent then God.
- By what hee made it. — If by what hee made it? He said, & it was done. — No Art of more force then the worde of God.
- Wherefore he made it. — If wherefore he made it? because hee is good. — No cause better then that good shoulde be created of God that is good.

81 The whole worlde hath beene three times ruled by 3. lawes.
- The Lawe of nature.
- The Lawe of Moses.
- The Lawe of the Gospel.

Sixe thousande the world shal endure & then bee burned, saith Elias.
- 2000. before the Lawe.
- 2000. vnder the Lawe.
- 2000. vnder the Gospell. But for the elect sake these last dayes shall be shortned.

82 Faith as Aug. saieth is of three things and times.
- Of things past. — We beleeue that Christ is deade which is past.
- Of thinges present. — Wee beleeue that Christ sitteth at the right hande of his Father, which is present.
- Of thinges to come. — We beleeue that he shal come to iudgement, which is to come.

83 Beliefe

83 Beliefe is of three sortes.
- To beleeue that there is a God, is of knowledge.
- To beleeue God, is to consent to his truth.
- To beleeue in God, is to haue true confidence in his mercy.

84 There be three kinds of knowledge.
- To learne to knowe onely for knowledge sake. — The first curiositie.
- To learne to know, to that end to bee knowne of others. — The seconde, vaine glorie.
- To learne to knowe, that thou maist be edified. — The thirde, perfect charitie.

85 Faith and hope differ in 3. things.
- In obiects.
  - Faith apprehendeth a present benefit: Hope looketh for one to come.
- In offices.
  - Faith apprehendeth ẏ promise made by Christ, which neither hope nor other workes can do.
- In subiects.
  - Faith is a knowledge in the minde, and trust in the will: Hope is in the will, and in the heart.

86 Faith exceedeth three things as Bernard saith.
- The end of mans reason.
- The vse of nature.
- The bounds of experience.

87 Three thinges without all doubte are to bee hoped for of God.
- Pardon.
  - Pardon of our sinnes.
- Grace.
  - Grace in regeneration.
- Glory.
  - Glory after resurrection.

88 Three thinges in which our whole hope consisteth.
- In the loue of adoption.
- In the truth of Christ his promises.
- In the power of his redemption.

89 The hope of the wicked may be compared to three things.
- To dust scattered with the winde.
- To smoke flying in the aire.
- To a guest departing ẏ same day ẏ he came.

90 Charitie is of three sortes.
- Towards God.
- Towards our selues.
- Towards our neighbours.

91 Our neighbour, though hee bee euill, must be loued for 3. causes.
- For Gods sake. — If thou louest God, thou wylt loue his sonne also.
- For his owne sake. — If thou louest thy brother whē he is in health, thou wilt loue him also being diseased.
- For thine owne sake. — Thou shalt loue him, that thou maiest gaine his loue whiche seeketh to hurt thee.

92 Golde and charitie are compared together three manner of wayes.
- As golde doth excell all mettals, so charitie doth excell all vertues.
- As golde is rare and deare, so likewise is charitie.
- As golde is more faire and durable then other mettals, so charitie indureth.

93 The humble man escheweth three vices.
- Singularitie, whereby a man will bee accounted more holy.
- Arrogancie, whereby a man doth set foorth himselfe aboue others.
- Presumption, whereby a man doth account himselfe fit for greater matters, then in deede he is fit for.

94 Patience doth suffer any pain for three things.
- God and godlinesse.
- Faith and religion.
- Uertues and lawes.

95 By three maner of meanes, the vertue of patience is exercised.
- Of God we suffer punishmentes. — Wherein we must take heed. — That we doe not murmure against God for our afflictions.
- Of the diuell temptations. — That the temptations of the diuell cause vs not to consent to sinne.
- Of oure Neyghbors persecutions, losse, and reproch. — That the mischief of our neighbor prouoke vs not to requite euill for euill.

96 These

96 These three things are a great praise for the iust.
- To hold his peace when his seruant reuileth him.
- If he forbeare him that is sicke, when he offereth iniurie.
- If he make no answere to a poore man, charging him with vntruth.

97 Patience is a great vertue for three things.
- If thou hurtest not him, of whom thou was first hurt.
- If thy selfe being hurte, thou dost forgiue him.
- If thou sparest him whome thou couldest haue hurt.

98 Three examples of patience in the scripture.
- Of Iob. Iam. 5. you haue heard of the patience of Iob, and seen his end.
- Of Christ the onely patterne of patience. 1. Cor. 1. 1. Pet. 2.
- Of Lazarus which bare patiently infamie, diseases and contempt.

99 A good life consisteth in these three things.
- To eschew euill.
- To doe good.
- To perseuer in goodnesse to the end.

100 Perseuerance hath affinitie with these three.
- It is the sister of patience. — In aduersitie.
- The daughter of Constancie. — In labour.
- The frinde of Peace. — In prosperitie.

THE SECOND HVNDRED OF THE Triplicitie of Diuinitie.

1 Three things are comprehended in the knowledge of God.
- To know who God is, namely, the father, the Sonne, and the holy Ghost.
- To beleeue in him.
- To direct and gouerne our life according to his will.

2 Abraham receiued 3. Angels into his house, & they talked familiarly with three persons of the same house.
- With Abraham the master of the house.
- With Sara his wife.
- With their maide Hagar.

3 Three things which the diuel will not graunt.
- That Christe is the sonne of God.
- Hee cannot abide that Christe shoulde bee man.
- Hee wyll not confesse that Christe hath done those thinges whiche in trueth hee hath done.

4 Three things chiefly to be remembred.
- Gods benefites, that wee maye render thankes.
- Our sinnes, that wee may be sorie for them.
- Our death, that wee may be carefull to liue well.

5 Poore men are more easily conuerted vnto God then riche men for three causes.
- Because pride is annexed with riches: and as Gregory noteth: Pride of minde is a hinderance vnto truth.
- Because the hearte of a riche man is full of the cares of this worlde, which choke the worde of God.
- Because rich men haue temporall comforts, and therefore doe little regard spirituall consolations.

6 Our

6 Our old aduersarie the diuell is bound with three things.
- When our minde beeing tempted, doth not consent to euill, and take delight therein.
- When wee can so rule our minde, that wee hate not our neighbour when he speaketh reprochfull wordes against vs.
- When we can so gouerne our minde, that wee murmure not against God, when he punisheth vs for our desertes.

7 Three weapons wherewith we may repulse the diuell.
- The worde of God.
- Faith in Christ Iesus.
- Feruent prayers.

8 Saint Ierome sayeth, that we ought only to boast of one thing: which is, that wee know God aright, not of those 3. things whiche the worldlings doe glory in.
- Wisedome.
- Strength.
- Riches.

9 To loue God w̄ all our heart, with all our soule, with all our might cōsisteth in 3. things.
- Not to be led away with flatterie.
- Not to be seduced with deceites.
- Not to be ouercome with iniuries.

10 We must prayse God with three instrumentes.
- Our mouth. — For it is the instrument wherewith hee will be glorified.
- Our heart. — Singing and giuing thankes in hearte vnto God. Ephes. 5.
- Our workes. — Let your light so shine before men, that they may see your good workes and glorifie your father which he is in heauen. Math. 5. ver. 16. and chap. 7. ver. 21. Rom. 2. verse. 13.

11 The feare of God worketh 3. things.
- It correcteth our minds.
- It driueth away sinnes.
- It preserueth innocencie.

12 God is to be feared for 3. causes.
- Because the house of him that feareth not GOD, shall soone be ouerthrowen. Eccle. 27.
- Because hee that feareth not God shall dwell in places where shall be no regard of knowledge.
- Because that God is able to cast both body and soule into hell fire. Mat, 80. Luk, 12.

13 Three reasons which moue vs to feare God.
- All calamities which happen vnto mākinde: death, diseases, destruction of Cities and Nations, hūger, warres, &c. Also dreadful punishmentes whiche afflict the wicked, shewing that God is angry with sinners.
- All the exhortations of the Prophetes vnto repentaunce. The lawe of God, and the horrible curses which are added vnto that lawe.
- The death of the sonne of God.

14 About the time that ỹ world shall haue end, men shall be euil inclined 3. maner of wayes.
- They shall be louers of themselues, following pleasure and riotousnesse.
- They shall be greedie and couetous.
- They shall be high minded and proude.

15 Three sortes of people are called to religion.
- One sort God calleth by holy inspirations.
- Another sort is chosen of men by good counsels, as Hippolito was conuerted to the Faith by the instructions of Saint Laurence.
- The third sort is constrained to enter into religion by some necessitie or misaduenture happened vnto them.

16 Humilitie is a vertue which doeth chiefly comprehende three thinges.
- Humility acknowledgeth her own vncleannesse and infirmitie, and doeth feare God.
- Shee doth not desire matters aboue her vocation, but keeping her selfe within her bounds, she resteth hoping in Gods helpe.
- She doth not despise others which are gods instrumentes, but acknowledgeth Gods giftes in them, knowing that all labour is in vaine vnlesse he prosper it.

17 He that is humble and lowly as he ought, doth reape triple commoditie.
- He hath God dwelling with him.
- The humble man is honoured of men, and they alwayes giue him a good report.
- Hee alone hath the frute thereof, because humility is the mother of shamefastnesse, the way of patience which leadeth to wisdom the keeper of feare and faith.

18 The

18 The tokens of true humilitie consist in 3. things.
- In behauiour. — He that is humble in minde and body, doth shew the same by looking stedfastly vpon the grounde, and in not laughing without greate cause.
- In wordes. — He speaketh fewe wordes & softe, and holdeth his peace vntill hee be asked.
- In deedes. — He doth nothing but that which is agreeable with good manners, and that without pride.

19 Patience doeth comprehend and signifie three things.
- A stedfastnes of the minde, suffring any affliction or contumelious reproches without murmuring or repining.
- A reuenge giuing a deadly wound, and heaping coles of fire vpō our enemies heads.
- A close martiring, not without rewards.

20 When we suffer any crosse or affliction, we must be patient for three causes.
- That wee may followe the example of Christ.
- Because God hath so commanded.
- That wee may gather the fruites of patience.

21 Christ commaundeth in the v. chap. of Math. That we should not resist euil: and by 3. precepts doth exhort vs vnto patience.
- Hee commaundeth that whosoeuer shall strike thee on the right cheeke, to turne to him the other also.
- He commandeth if any man will sue thee at the lawe, and take away thy coate, to let him haue thy cloke also.
- He commandeth that whosoeuer will compell thee to goe a mile, to goe, with him twaine.

22 Wee must suffer 3. kindes of euill patiently.
- Necessary euils, such as can neither be altered, amended, nor hindered.
- Accidentall euils, which haue not happened vnto vs by our owne euill counsell.
- Such euils as we haue deserued.

23 The reward of patience.

- 1. James 1. Blessed is the man that endureth temptation: for when he is tried, he shal receiue the crowne of life which the Lord hath promised to them þ loue him.
- Prouerbes 19. A mans knowledge is perceiued by his patience.
- 1. Peter 2. If when yee doe well yee suffer wrong and take it patiently: this is acceptable to God.

24 Three things direct vs in the right path, and suffer vs not to go astray.

- Loue, which banisheth all wearines & causeth all labour and trauail to seeme easie.
- Hope, of promise or reward.
- Faith, which is grounded vpon promises, and beleeueth in God.

25 Unlesse the spirite of God do establish and seale our mindes, that they may continue stedfast in faith, we shall be ouercome by one of these 3. things.

- Either by Sathan who is furnished with a thousand arts, sleightes, and deceits, to entrappe vs.
- Or by our owne frowardnes & inconstancie, which is easily seduced by euill examples.
- Or by persecution & affliction which cause vs despaire & throw our selues headlong into hell.

26 Three chiefe rewards of perseuerance.

- A crowne of life. Apoc. 2.
- A plentifull reward in heauen.
- Life euerlasting. Matth. 24. He that endureth to the end shalbe saued.

27 Three things wherewith we may comfort our selues being in tribulation.

- That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luke 22. Iohn 17.
- That hee will not suffer vs to be tempted aboue our power. 1. Cor. 10. verse 13.
- That he heareth our prayers, and wil helpe vs in time of neede.

28 Three

28 Three properties that belong to Epicures.
- They neither feare nor reuerence God, and esteeme all godlinesse as a mockery.
- They offer sacrifice vnto their gutts, other God they know not.
- Neither griefe nor feare can compel them to be carefull for the time present, or to come.

29 Three kindes of doubting repugnant to faith.
- To doubt of God.
- To doubt of his prouidence.
- To doubt of the certaintie of that doctrine which the Prophetes and Apostles deliuered.

30 All Idols had their originall of three things.
- Of superstition.
- Of wicked imitation.
- Of flattery.

31 Three efficient causes of Idolatrie.
- The deuill fretting with hellish heate, and haggish hate, and prouoking mans miserable nature to deuise idoles thereby to haue God in derision.
- The blindnesse of mens mindes, and boldnesse to reiect the word which hath bene deliuered by the Prophetes & Apostles, and deuising strange opinions and worshiping of God after their own pleasure.
- A persuasion of wisdome, and a good intent, which not contēt with the word of God onely doeth imagine it can inuent more excellent kindes of worship.

32 Three causes why Idolatry should be abolished.
- Because it is sinne against the first commaundement, not to abolish images. Judges 2.
- Because not being abolished, they trouble the Church of God. King. 18. Elias saith, I haue not troubled Israel, &c.
- They are to be abolished for feare of punishment, because God is angrie with idolaters, and wil punish them, Deuteron. 4. Hos. 2. and 7.

33 Wee muſt fight with three ſortes of weapons againſt heretikes.
- With prayers. — To conuert them.
- With learning. — To conuince them.
- With lawes. — To condemne them.

34 Euill men doe perſecute the good three manner of wayes.
- By hatred of their hearts.
- By iniuries in deedes.
- By reuilyng wordes.

God commaundeth that we reſiſt them wᵗ three contrary things.
- With loue of hearte when he ſaith, Loue your enemies.
- With giuing benefites when he ſaith, Do good to them that hate you.
- With prayinge for them when he ſaith, Pray for thē which reuile & perſecute you.

35 Three thinges to be knowen and marked concerning ſuperſtition.
- That it doth ſpring of true godlineſſe, and diuers wayes doth weary mens mindes.
- That it doth vaunt of the title of true religion, and doth allure multitudes of people vnto it, and doth gouerne them.
- It attributeth a certain vertue vnto things without Gods ordinance or naturall reaſon.

36 Magical bleſſings or enchantings do differ from the bleſſings of the Patriarchs three manner of wayes.
- Magicians are not called of God to bleſſe.
- They abuſe good wordes, and wreſt them to another end then God hath appointed.
- They haue no promiſe that their endeuour ſhall take effect.

37 The proude mans hearte is deſtitute of three good things.
- It is hardened, and wanteth godlineſſe.
- It is voide of Contrition.
- It is dry, wāting ꝑ dew of ſpirituall grace.

38 Three horrible thinges may bee noted in a proude man.
- That he ſtriueth againſt God.
  - By tranſgreſſing Gods commaundements.
  - By deſiring to bee almightie as God is.
- That he will make himſelfe equal with God.
  - In ꝑ he wil haue his owne cōmandement obſerued, though it bee contrary to gods cōmandement.
- That he exalteth himſelf aboue God.

39 Three

39 Three things being thought vpon, shoulde abate the pryde of man.
- Our birth which is lamentable, because we are borne in sinne.
- Our life whiche is nothing els but labour and griefe, and subiect to manie inconueniences,
- Our death which is terrible, especially, because we shalbe consumed with wormes.

40 Three partes of repentance.
- Contrition. — In the heart. — Because we beleue with the heart vnto righteousnesse.
- Confession. — In the mouth. — Because we cõfesse with the mouth vnto saluation. Rom. 10. ver. 10.
- Satisfaction. — In workes. — Because the offence is not forgiuẽ, before restitution be made.

41 Pryde is an exalting of the minde which doeth raise it selfe aboue our
- Creation.
- Vocation.
- Humane condition.

42 By the shamefull falles of three, it doth appeare that securitie hath no place to reste in,
- Neither in heauen. — In heauen Lucifer sinned through securitie.
- In Paradise. — In Paradise Adam sinned through securitie.
- Nor in ỳ world — In the worlde Judas being one of Christ his Disciples, sinned thorow securitie.

43 Three things in Christ worthie to be wõdered at.
- The exampls of his life. — Whereby he edified the enuious.
- His wordes of wisdome. — Whereby he instructed the ignorant.
- The maruels of his glory. — Whereby hee did conuert the vnbeleeuers.

44 Three benefites which wee haue receiued, ought to moue vs daily & hourely to giue thankes vnto God,
- Our creation,
- Our redemption,
- Our iustification,

45 Let vs giue thankes vnto God all the day long, and especially acknowledge 3. benefites.
- Because hee hath sanctified vs beeing vncleane.
- Because we haue receiued those thinges of his maiestie which we had not.
- Because he hath giuē vnto vs those things which we neuer deserued.

46 The thankes giuing of three sorts of men ought deseruedly to be reprehended.
- Of hypocrites which is fained.
- Of worldlings which is for custome sake.
- Of such as are newly recouered of a sickness which is wont to be very short.

47 Preaching is vsed for three purposes.
- That God may be feared.
- That God may be knowne and his will fulfilled.
- That many may be made inheritors of eternall life.

48 Three kinds of confession in the holy scripture.
- Confession of praise.
- Confession of truth.
- Confession of a fault.

49 Three effectes of confessing the truth.
- A confirming of the doctrine sent from heauen.
- A strengthening of those whiche are weake in faith.
- Testimonies of the iudgement to come and eternall life.

50 Christ in the 5. of Matthew commaundeth vs not to sweare by 3. things.
- By heauen.
  - Because it is ỹ throne of God.
  - Because it is his foote stoole.
- By earth.
- By our head.
  - Because man can not make one white hair or one blacke.

51 For 3. causes as Augustine saieth, it seemes that we should not sweare at all.
- Lest we should take a facilitie in swearing.
- Least our facilitie bring vs to a custome of swearing.
- Least by that custome we fall into that danger which is prouided for sweaners.

52 For

52 For 3. causes we may lawfully sweare.
- That God may bee worshipped and glorified. Esay. 19. ver. 18. 1. King. 22. ver. 14.
- That truth may be maintained.
- That innocentes beeing circumuented by craft may be deliuered from danger.

53 Three things to be obserued in othes.
- We must not vse all maner of othes.
- We must not vse them always.
- We must not vse them for light occasions.

54 By 3. manner of wayes men forsweare themselues.
- Either when they deceiue, or are deceiued.
- When they thinke that to be false which is true.
- Or when they thinke that to bee true which is false.

55 Three things are like othes
- Vowes.
- Couenants.
- Promises.

56 The 4. commaundement of those ten whiche were deliuered vnto Moses was appoynted to be kept for 3. causes.
- To signifie vnto vs the spirituall rest.
- To maintaine ecclesiasticall gouernment.
- That seruants and cattel might cease from their labour.

57 Three pincipal holidaies on which the Iewes vsed to go vp to Ierusalem.
- On Easter day.
- On Whitsunday, otherwise called the feast of Pentecost.
- On ỳ day of the feast of tabernacles, whiche was wont to be obserued the 15. of Sept.

58 We ought to meet together on those daies which by ỳ church are appointed holidayes for 3. causes.
- That we may heare the worde of God.
- That we may pray vnto him.
- That wee may confirme our faith with the Sacraments.

59 Three things which as Luther affirmeth, wil destroy christian religion.
- Forgetfulnesse of benefites which wee haue receiued by the Gospel.
- Hans wildome which wil bring all thinges in order, and with euill counsell make cõmon quietnesse.
- Securitie whiche raigneth heere and there, and in euery place.

60 Three kindes of hearers of the worde of GOD are prayse worthie.
- They which listen attentiuely.
- They which lay it vp in their heart.
- They which shew foorth the frutes thereof in their life.

61 The knowledge of 3. things very necessary for a christian.
- To know God.
- To know his will.
- To know himselfe.

62 Three most necessary things for a christian man.
- True repentance.
- Feruent prayer.
- Patience.

63 The whole life of christians as Melanchon teacheth, ought to be directed vnto three purposes.
- That God may be glorified.
- That the church may be beautified.
- That we our selues in the Churche serning God, may looke for eternal rewards.

64 Three things in a Christian which must agree together, that his light may shine before God and men.
- Faith.
- Doctrine, and
- Life.

65 S. Paule vnto Titus chap. 2 saieth, that a Christian ought to liue 3. maner of wayes.
- Soberly.
- Honestly.
- Discretly.

66 Three things God requireth at our hands. Deut. 10.
- That we feare him.
- That we loue him.
- That we walke in his wayes.

67 Paule in the Epistle to the Galathians doeth warne Christiãs to take heede of 3. things.
- That they be not desirous of vaine-glorie.
- That they prouoke not one another to anger.
- That they enuie not one another.

68 Paule in the 5. to the Ephes. wil not haue 3. things named amongst Christians.
- Fornication.
- Uncleannesse.
- Couetousnesse.

69 Christians haue 3. accusers before God.
- The Diuell.
- The Lawe.
- Their owne conscience guiltie of a fault.

70 Paul in the 2. chapt. to Titus, willeth a minister to do 3. things with authoritie. — To: Speake. Exhort. Reproue.

71 Three thinges are necessary for a Christian at all times. — Faith towards God. Loue towards our neighbour. Mortification of ỳ flesh towards our selues.

72 The Israelites being in aduersitie, and comforting and exhorting one another vnto faith and obedience, vsed to speake thus as in a prouerbe. — Be of good courage. Trust in God. Follow thy vocation. — That God which prouided the Ramme for Abraham to sacrifice, he also will sende happie successe to thy enterprises. Gen. 22. ver. 13

73 Preachers and Ecclesiastical rulers should alwayes meditate on three sayings in the scripture, and not suffer them to slide out of their memories.

- We must one day render an account of our Stewardship, and of euery idle worde. Luke 16.
- Whē I shal say vnto the wicked, thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie, but his bloude will I require at thy hand. Ezech. 3. vers. 18.
- An hard iudgement shall they haue, ỳ beare rule. Wisd. 6. vers 5.

74 Three thinges by which appeareth, that it is very difficult to preach.

- Because of al things it is most laborsome.
- Because of al things it is most dangerous.
- Because of al things in the world it is most despised, and subiect to the iudgements of most vile persons

75 Three things necessary for a Preacher, that he may haue many hearers.

- Learning.
- Eloquence.
- Holinesse of life.

76 The Preacher of the worde of God ready to goe vp into the Pulpet, must remember three things.

- That he hath Christ for his Iudge.
- Angels beholders of him.
- Simple hearers whose mindes are easylie wounded.

77 Three ornamentes fitte for a ministers house.
- An open gate.
- A godly household.
- A good librarie.

78 Three sorts of euil ministers.
- Which teach ill, and liue wickedly.
- Which teach well, and liue euilly.
- Which teach ill, and seeme to liue well.

79 One of these 3. thinges doeth surely happen vnto ministers which preach the worde of God in euill princes courtes.
- Either for feare they denye their maister Christ, as Peter did. Iohn 18.
- Or they are handled as Christ was in Herods court, and made a mocking stocke, Luke 23. verse 11.
- Or they are cast into prison, tormented and slaine, as was Iohn Baptist. Math. 14. verse 10.

80 Three horrible euils were ꝑ cause of the rich mans condemnation, of whom there is mention made in the 16. of Luke.
- Securitie. In that hee did not repent, nor had no feeling of Gods wrath & iudgement. Riot and surfeting. Hauing no care of the saluation of his soule.
- Want of faith. In that he did not respecte Lazarus: for where true faith is, there cannot be crueltie towards the afflicted.

81 The man is blessed that doth these 3. things. Psalm. 112.
- Pitieth the poore.
- Lendeth to them that want.
- Gouerneth his affaires by iudgement.

82 Trueth is stronger then 3. strong things. 1. Esdras 3.
- Strong wine.
- A woman.
- A strong king.

83 Heretikes doe represent the properties of 3. beasts. Bernard.
- They are biting, like dogs.
- Subtill, like foxes.
- Proude, like lions.

84 Histories and the olde fathers doe attribute three thinges vnto heretikes.
- Great knowledge.
- A shew of wonderfull holines.
- A disagreeing with other Churches.

85 Three

85 Three sortes of Angels.
- The sonne of God. Gen. 48.
- The preachers of the word. Malach. 2.
- Spirits created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heretikes doe trouble more the godly teachers, then the common lay men.
- Godly teachers do more easily vnderstande their deceites, and bark at them as good dogs doe in the entrie of their maisters house.
- Godly teachers cannot defende themselues with external force, and many times the communalty which should defend them, doth forsake them.
- The pretence of heretikes is alwayes to diminish the glory of God and holy worship, whereof the ministers are perfect and godly teachers.

87 Three thinges to be noted in the enemies of Christe and his Church.
- First, they are vnthankfull, and after the manner of the worlde, for a great good turne they repay great ingratitude.
- Secondarily, they haue zeale wout knowledge, they will seeme and be accounted defenders of the truth.
- Lastly, they are manslears and do al things with execrable crueltie.

88 Three sortes of hypocrites workes, whiche compell Esay in his fift chapter to crie, VVoe vnto them.
- Such as speak good of euil & euil of good.
- Such as stand in their owne conceits.
- Such as draw wickednesse vnto thēselues with the cordes of vanitie.

89 Whatsoeuer wee do, is both good and iust if we be not deceyued with three thinges. Augustine.
- If forgetfulnesse confounde not our memorie.
- If error obscure not our vnderstanding.
- If iniquitie depraue not our will.

90 Hypocrites as Bernard witnesseth, are.
- Iudges. — But, without authoritie.
- Witnesses. — But, by heare say.
- Accusers. — But, without truth.

91 Christ hath 3. sortes of souldiers.
- Some he hath placed in the kingdom of the earth, and these are fighting souldiers. Ephes. 6.
- Some are triumphant souldiers, for these he hath ordained the kingdome of heauē, vnto whom after the victory, he wil giue a crowne. 2. Tim. 4.
- Some are cowards and fugitiues, and for these he hath appointed the prison of hell Esay 24.

92 The godly are afflicted sometime for 3. causes.
- That their faith may be tried.
- That true repentance may increase in thē.
- That they may be stirred vp vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3. sorts. 1. Iohn 2. verse 16.
- After the concupiscence of the flesh.
- After the lust of the eyes.
- After the pride of life.

94 Let a minister liue so that hee may be as a paterne of good life vnto his hearers following the example of Paul.
- 1. Cor. 4. verse 16.
- 1. Cor. 11. verse 1.
- Phil. 3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3. things.
- To beleeue inuisible things.
- To hope for things promised.
- To loue God though he seeme to shew himselfe to be our enemy by punishing vs.

96 Three things to be obserued in all things that we doe.
- That we follow the expresse worde of God.
- That we craue Gods aide.
- That we looke for such euent as shal please him to send.

97 Three giftes of God which proceede out of his owne mouth. Prouerb. 2.
- Wisedome.
- Knowledge.
- Understanding.

98 Three kindes of knowledge requisite in a christian.
- Wisdome to knowe what belongeth to God that we may desire heauenly things.
- Understanding for the world that wee may learne to despise it.
- Foreknowledge of our death, that while we liue we may liue to God.

99 For 3. causes it was necessary that Christ should rise againe the third day.
- That the prophesie might be fulfilled. Hos. 6. verse 2.
- That his body should not corrupt. Psal. 16. verse. 14.
- That the omnipotencie of his Diuinitie might be linked with his humanitie.

100 Three argumentes and testimonies against the Anabaptists to proue that Christe was borne of the flesh of the Virgine Marie.
- Of the promises made vnto Abraham & our forefathers. Gen. 22. verse 18. item 26. verse 3. And in thy seed shall all the nations of the earth be blessed. All such promises should be false, if Christ hadde not come out of the wombe of the Virgine Marie.
- It is necessarie that Christ should take flesh of the Virgin Marie, seeing in many places of the scripture he calleth himself the sonne of man.
- It is manifest in the first chapter of the Epistle of S. Paule to the Romans, verse 3. the wordes be these, Who was borne of the seed of Dauid according to the flesh.

THE FIRST HVNDRETH OF THE Triplicitie of Philosophie.

1 The whole course of mans life consisteth in these three.
- To bee borne weeping.
- To liue laughing.
- To die sighing.

2 He is worthilie called a wise man.
- Which remembreth things past.
- Which marketh the course of things present.
- Which foreseeth thinges to come.

3 Three thinges obtaine great friendship.
- Faire speech in presence.
- Good report in absence.
- Faithfulnesse in felowship.

4 Three sortes of men differ in wishing.
- The ambitious. — Wisheth so muche, that for it her is hated.
- The base minded. — Traueth so little, that euery man ouerroweth him.
- The vertuous. — Desireth a meane with loue.

5 Three sortes of men accounted happie in this world.
- He that oweth nothing.
- A man single and not married.
- He that hath new buried his rich parentes.

6 Three sortes of men wofull to bee seene.
- A rich man fallen into pouertie.
- A vertuous man dispraysed.
- A wise man scorned of the ignorant.

7 Three thinges which euery man doth in respect of his enemies.
- He feares. — Whom he feares, he hates.
- He hates. — Whom he hates, he bewares.
- He bewares. — Who he bewares, he seekes his destruction.

8 Plutarch doth require these 3 things in a young man.
- Temperance in his minde.
- Silence in his tongue.
- Bashfulnesse in his countenance.

9 The art of gouernment was { Founde out. By experience. / Defended. By science. / Conserued. By prudence.

10 Pride is noted in a man by three things. { To shew a certaine statelinesse in going. / To disdaine his companions and equals. / To separate himself from the company of others with a vaine kinde of self loue.

11 Three causes why a man may bee earnest in giuing good counsell, Because { It is an easie thing, / Of little cost. / And the best gifte a man can giue vnto his friende.

12 Three desires amongst friends { To inioy health. / To possesse honour. / Not to suffer necessitie.

13 Three soueraigne plaisters for a heart which is grieued. { Temperance. / Time. / Forgetfulnes.

15 Three things good for euery man. { To vnderstand well. / To speake better. / To doe best of all.

15 Alphonsus king of Aragon, vsed to thank God most hartily, especially for three causes. { For that he made him a man, & not a brute beast. / For that he was a christian. / For that hee was prince and ruler ouer so many countries.

16 Plato at the point of death, yeelded thankes vnto nature, for 3. causes. { That hee was borne a man and not a beast. / That hee was a Grecian borne and not a Barbarian. / That it was his chaunce to liue in the time of Socrates.

17 Aristotle ỹ Philosopher approching vnto death, his schollers requested him to vtter some sententious saying vnto them in steed of a last will & testament, who sighing, said, { I came hũbled into this world. / Here I haue liued carefully. / I depart troubled, being vnskilfull and ignorant.

18 As dogges be like Wolues, so three sortes of men are like friends.
- Parasites. — Fawne for the belly.
- Flatterers. — Colen for the coine.
- Hypocrites. — Dissemble in religion.

19 The couetous man doth alwaies offende three persons.
- God. — Frō God he withholdeth his right. — Unthankfull to God.
- His neighbour. — He denieth things necessary vnto his neighbor. — Wicked to his neighbour.
- Himselfe. — He keepeth that which is needful, from himselfe. — Cruell to himselfe.

20 Euil counsailers teach a yong and vnskilful prince, 3. things which afterward hurt him and his subiects much. To preferre.
- Profite before honestie.
- Gaine before vertue.
- Tyranny before modestie.

21 A good counsailer should be furnished with these 3.
- Experience of many things.
- True loue towards him vnto whom he ministreth counsell.
- Libertie to speake freely.

22 Three things ought to be considered in a witnesse.
- The nature. — That a witnes be a man and not a womā, for women are diuers & inconstant in their reports.
- The condition. — That he be free & not a bondslaue, for he will conceale a truth for feare of his masters displeasure.
- The life. — That hee be innocent and not infamous, for iustice will not accompany a wicked man.

23 We ought to beare 3. sortes of affection towards him that is conuicted of a crime.
- Loue. — Considering his nature, we ought to loue him, because he is a man.
- Hatred. — Considering his fault which he hath committed, we should hate him.
- Pitie. — Considering the paine which hee must suffer for his fault, we ought to pity him.

24 No man ought to praise himselfe, nor desire to be praised for 3. causes.
- For if he respect the time he hath passed, he shall finde that he hath done many things for which he ought to be sorry.
- If he consider of the time to come, he shall perceiue many imminent dangers whereof he should be afraid.
- If he regard ỳ present time, he shal find many defects & much want in himselfe, which ministeroccasion of bashfulnesse.

25 Upon three occasions men vse to excuse themselues for not doing thinges which they were enioyned to doe.
- Either when they are weary & would rest.
- Or when that which is appointed doeth seeme to be hard and difficult.
- Or when it seemeth to be vnfruitfull and vnprofitable.

26 For three causes we ought to vse few words
- Because of many words, proceede many faults. — Socrates the Philosopher holding his peace amongst company, and being asked why he did so, answered, Because I haue beene sorie sometimes for speaking, but neuer for holding my peace.
- Because it is a signe of foolishnesse to vse many wordes. — Solon the Philosopher being silent when other men talked, One demaunded of him whether hee helde his peace for want of wordes to speake, or for that hee was a foole? He answered, No foole can hold his peace.
- Because manye words are ỳ causes of discontentmẽt & displesing. — Xenocrates the Philosopher saide vnto one that was a great babler, If you heard your selfe with my eares, you would hold your peace.

27 Those which are angry make smal accompt of 3. things which should be highly esteemed.
- Old age which ought to be reuerenced.
- Affinitie of kinred.
- Benefites which are past.

28 Those iudges cannot iudge vprightly, which either
- Suffer themselues to be corrupted w̃ gifts.
- Are moued with authoritie.
- Will requite friendship, or reuenge enmitie.

29 Our minde must be preserued from three things.
- Anger. — Fretteth.
- Hatred. — Consumeth.
- Glory. — Puffeth vs vp with pride.

30 A guiltie conscience worketh 3. miracles.
- It maketh the heauen & earth though they were x. times greater then they be, to be narrower then a mouse hole.
- It causeth strong men to be so feareful that they are astonished at the shaking of a leafe.
- It stirreth vp the litle dog, which though it hath slept all his life time, yet at his death it barkes, & is in the stead of a thousand witnesses.

31 Three

31 Three thinges make a man very sorowfull.
- That he must needs die.
- That he knowes not when.
- That after death he knowes not where he shall be.

32 Three powers of the soule assigned vnto three partes of the bodie.
- Reason to the head.
- Anger and other perturbations, to ỳ heart.
- Lust and concupiscence, to the liuer.

33 Three instruments of mens actions.
- Sence.
- Understanding.
- Appetite.

34 The countrey life is maistresse of three thinges.
- Frugalitie.
- Diligence.
- Iustice.

35 The whole life of man passeth away with doing three vnnecessary things.
- A great part with doing euill.
- A greater doing nothing.
- The greatest with doing thinges to small purpose.

36 All men are busied about one of these three things.
- Honestie.
- Profite.
- Pleasure.

37 The Sunne hath 3. titles attributed vnto it.
- It is called
  - The eye of the world.
  - The pleasure of the day.
  - The beautie of heauen.

38 The Astronomers testifie ỳ there commeth profite from the Sunne 3. manner of wayes.
- By influence.
- By motion.
- By light.

39 The world is likened to the sea for 3. causes.
- Because it
  - Swelleth with pride.
  - Burnes with couetousnesse.
  - Foameth with lust and riot.

40 We ought to rule our tonge in speaking 3. manner of wayes.
- To speake but litle of the nobler sort.
- To speake well of all men.
- To speak nothing in commendation of our selues.

41 Hee that will liue in quiet, must frame himselfe to 3. things. To { Heare. See. And say nothing.

42 Democritus ỹ Philosopher is thought to haue thrust out his owne eyes for 3. causes.
- Because his sight did hinder his inwarde meditations.
- Because hee could not looke on women without lusting after them.
- Because he could not patiently abide to behold the flourishing estate of wicked mẽ.

43 The Philosopher Aristotle beleeued but 3. things.
- That which he touched with his hand.
- That which he saw with his eyes.
- That which he could comprehend in argument.

44 Hope is good for 3. causes.
- It is a remedy in aduersity, wiping teares frõ the eyes, for hope only doth sustain thẽ whom iniurious fortune doth oppresse.
- It nourisheth the life, promising better successe to morow.
- It saueth not a man at his death, but exalteth his heart to immortalitie.

45 Hope doth comfort 3. sortes of men, of whom others are past hope.
- Him whom the Philistions haue giuẽ ouer.
- Him ỹ is bound & cast into a deepe dũgeon.
- Him that hath suffred shipwracke being tossed with waues: hope perswades to cast his armes abroad.

46 Hope is misliked of some men.
- Plato & Pindarus call it a dreame of him that waketh.
- Cato saieth, that it maketh great thinges small, and small things nothing.
- Another saith, that it is a grief & an vnprofitable burden which wanteth euent.

47 Three things to be noted cõcerning the affection of loue.
- To loue them which hate vs, is a diuine vertue.
- To loue them that loue vs againe, is a common thing amongst men.
- But to hate them that loue vs, is worse then brute beastlinesse.

48 Three things requisite in all good workes.
- Knowledge how to doe them.
- Power able to doe them.
- Will to be readie to doe them.

49 Three guides to pouertie.
- Gluttonie.
- Sloth.
- Whoredome.

50 Three things worthy praise are attributed vnto perseuerãce.
- Cicero sayeth, it is a stedfast and cõtinuall vpholder of that which is grounded vpon reason.
- It doth search out the truth and folow it alwayes.
- It can not bee altered to depart from the truth, neither by fauour, allurements, nor giftes.

51 Three moste daungerous things will not alter the minde of a iust man (being resolute in his purpose) frõ the state of stedfastnesse, Horace.
- Not the rage of citizens commaunding that which is euill.
- Not the puffed and swolne countenance of a terrible tyrant.
- Nor Iupiters thunderboltes, the gates of hel: no though the world should be turned topsi-turuie.

52 Three abhominable sayings of the Epicures.
- There is no pleasure after death.
- A vengeance on him that careth for to morrowe.
- Neither feare thou the latter day, nor wishe for it.

53 Three causes why men loue one another.
- One loueth, because he is loued.
- An other, because he is aduaunced to honor.
- The thirde, because he looketh for some benefite at his handes whom he loueth.

54 Pride doth studie to cõioine 3. things with her selfe.
- Power.
- Nobilitie.
- Riches.

55 Three

55 Three things which Pythagoras chiefly wiſhed for himſelfe.
- Beautie.
- Riches.
- Health.

56 Saint Ierome writing to Ruffinus, ſaith. That a friend
- Is long ſought for.
- Scarcely to be found.
- And hard to be kept.

57 Phauorinus writing of ambitious perſons, ſaith, That
- Some be ſtrokers.
  - Which ambitiouſly attempt high matters.
- Some full of hate.
  - Which haue obtained things too good for their degrees.
- Some be miſerable.
  - Which are deceiued by hope.

58 Three thinges which cauſe a man keepe his friends.
- If he giue much.
- If he aſke little.
- If he take nothing.

59 Three thinges whiche wee ought to take in good worth of our friend.
- A gift.
- His good will.
- His counſaile.

60 The minde which is couetous of money, knoweth
- Neither how to abſtaine from that which is forbidden.
- Nor how to reioice in that which is graunted.
- Neyther howe to frame it ſelfe vnto goodneſſe.

61 Cicero ſaieth, that hee is wont to bee called a thriftie fellowe.
- Whiche neither for feare doeth forſake his fortreſſe, which is the part of a coward.
- Neither for couetouſneſſe doth not reſtore that whiche was cloſely committed vnto him, which is a point of iniuſtice.
- Neither rathly hath miſbehauen himſelfe, which is ſtarke fooliſhneſſe.

62 You may marke three things in ſlanderers.
- They are vaine in heart.
- They haue lies in their mouth.
- Their throtes are open ſepulchres, breathing out filthie and abhominable ſpeeches, which ſeem to infect the aire euen like the ſtench of dead bodies.

63 Such

63 Such as are hearers of slanderers, as Philostratus witnesseth, are
- Louers of many wordes.
- Followers of lightnes and credulitie.
- Enuious hearers of iust matters.

64 Truth is likened vnto these 3. things.
- The light. — For the light is pleasant vnto him that hath a cleere sight, but offensiue to one that is yore blind.
- The smell. — The smell which is comfortable to man will either driue away, or kill a serpent.
- The taste. — Bread is sauorie to a sounde taste, but vnsauorie too hym that hath a sore mouth.

65 Hatred is likened vnto these 3. things.
- Fire. — For as the Fire doth consume that substaunce wherby it is nourished, so hatred consumeth the heart wherein it hath been nusled.
- A Moth. — As the Moth doth gnawe the garment whereof it is bredde, so hatred gnaweth the heart wherein it was conceiued.
- A Bee. — As a Bee pricking another doth loose his sting and can neither make hony, nor liue but a small time after, so the heart pricking another with the sting of hatred, doth loose many sweete vertues, and killeth it selfe.

66 Three things to be learned of them that apply themselues to any arte.
- Let him bee apte too learne, neither let him perswade himselfe that hee knoweth all thynges after a little instruction.
- Let him be readie to beleeue, though hee vnderstande not all thinges: because as Aristotle sayeth: The learner must beleeue.
- Let him bee obedient, and not contemne good admonitions, nor condēne wholsome counsels.

67 Three thinges beeing in one man, make him very learned.
- Arte maketh him certaine.
- Vse, maketh him readie.
- Imitation, maketh him expert.

68 The drunken man commeth in contempt by his surfetting.
- He is an abhomination before God and his angels.
- He is scoffed and scorned of men, & thought vnfit for honest exercises.
- He is confounded with the Diuel, and ledde by all maner of mischiefe.

69 Drunken men by too much swilling, bring 3. euils vpō thē selues.
- To stumble and tremble.
- Madnesse.
- That at length they die either blasted or stricken with a planet.

70 King Philip of Macedō receiued 3. lucky messages at one time.
- That hee had wonne the game at Olympus by the running of his chariots.
- That his Captain Parmenio had ouerthrowen the Dardanians.
- That his wife Olympia hadde borne him a sonne which was called Alexander.

71 Three things to be required of a Iudge, which are necessary to the discharging of his office.
- Let him heare the accusation, and listen as well to the poore mans complaint, as to the rich mans requeste.
- Let him sift the accusation by examining witnesses, and alowing of lawful proofes.
- Let him pronounce the sentence of Iustice earnestly, without respect of fauouring one, or hating the other.

72 The Iudge muste haue respecte vnto three things.
- The lawe.
  - The authoritie of the lawe must bee defended with crueltie.
- The guiltie.
  - The former life of him that is guilty his disposition & his nature must be considered.
- The people.
  - Hee must haue respect vnto ỹ people leaste he spare them that be guiltie to the hinderaunce and daunger of the common wealth.

73 Three things as Aristotle saith, make a Iudge ignorant of the truth.
- Loue.
- Hatred.
- Priuate gaine.

74 Lycurgus & almost al the other Law readers of the worlde, albeit in many thinges they were different, yet they had full concord and agreement in these three.
- To honour God.
- To owe compassion to the poore.
- To beare a reuerence to old men.

75 All mens actions, or all the deedes of men are threefold.
- Some thinges are done to a godly & honest ende and purpose, and these are worthie praise.
- Some are done vpon vrgent necessitie, and these are not vnworthy of excuse.
- Some are done to an euill entent, yet not of necessitie, and these deserue punishment.

76 A wise man lamenteth and repenteth that he hath done these 3. things.
- Gone by Sea, when he might haue gone by land.
- That he hath reuealed his secrets.
- That hee hath let one day passe without doing some vertuous thing.

77 Marcus Sergius had the vse of three handes.
- A right hand. — When he lost his right hand, he receiued 23. wounds.
- A left hand. — Hee fought in 4. sundry battels with his left hand.
- An iron hande in stead of his right hand. — He fought with his iron hande at the siege of Cremona and tooke 12. places in Gaule.

78 Three great benefits we receiue when we eate cheries.
- They clense our stomacke.
- The meate of them breedeth good blood.
- The kernels of them are good against the disease of the stone.

79 A gentle minde is of three sortes.
- Milde to suffer.
- Ready to forgiue.
- Willing to helpe.

80 We must put 3. things out of our mindes.
- Cares.
- Feare.
- The desire of other mens wealth.

81 Golde as Basilius saith, is
- The snare of our soules.
- The hooke of death.
- The baite of sinne.

82 The craftinesse of the Eagle is knowne by three things.
- She layeth stones in the nest which haue the vertue to driue away serpents.
- She teacheth her yong ones to flie.
- She buildeth her nest in a safe place.

83 Three excellent things in the flying of the Eagle.
- She flyeth very swift.
- She flieth farre higher then any other bird.
- She is neuer wearie with flying.

84 Three things shew ẏ there is great clemencie in Lions.
- They will not hurt them that lie groueling.
- They will exercise their crueltie sooner against men, then women.
- They will not hurt children vnlesse it bee when they bee almost famished for hunger.

85 There be 3. things in ẏ night which cause vs to sleepe.
- The darkenesse. — For men desirous to sleepe, doe seeke the darkest places.
- The cold. — For both in Winter men sleepe more soundly, & such as are cold of complexion, will sleepe longer then others which are hote.
- The moisture. — For according to Philosophie, moist vapors arising from the stomacke, and ascending to the brain, do prouoke sleepe.

86 There be 3. things very commendable in the Dolphin.
- The loue it beareth vnto man. — Arion was saued in the sea by a Dolphin.
- The protection of her yong ones. — If it chaunce any of her yong ones to bee taken by Fishermen, they will not forsake them, but follow them so extremely, that they will suffer themselues rather to be taken then forsake them.
- Her swiftnesse. — For Plinie reporteth, that shee is the swiftest of all fishes.

87 We

87 We must seeke to get money for three causes.
- For necessary expences.
- To keepe credite.
- To preuent grieuous mishaps.

88 Three famous ciuill warres amongst the Romans.
- Betweene Sylla and Marius.
- Betweene Cæsar and Pompey.
- Betweene Antonius & Augustus Octauius.

89 Three thinges necessary for the increase of corne.
- Good seede.
- Good ground.
- Gods blessing.

90 Three monstrous thinges which be in many men.
- An enuious heart.
- A couetous minde.
- A proud looke.

91 Three things very necessary in warre to obtaine victory.
- To deliberate & cõsult wisely of al things.
- To keepe close that counsel which is concluded on, least by treason it be reuealed to the enemies.
- To know assuredly by espials the condition and state of the aduersaries.

92 Charles the v. said, that there is three things which maintaine warre.
- Victuals.
- Money.
- Souldiers.

93 Three things needful for thẽ that will ouercome cruel enemies with a small armie.
- Munition.
- Money.
- Counsell.

94 He that will place his battel must foresee 3. things.
- The sunne.
  - The sunne before the face taketh away the sight.
- The dust.
  - The dust filleth the eyes, & hurteth them.
- The winde.
  - The winde in fight helpeth the weapons.

95 Three things which deserue the praise of goodnesse.
- To ouercome crueltie with gentlenes.
- To moue them to be better affected that do vs iniury.
- To suffer patiently whatsoeuer is done vnto vs.

96 We may read in the chronicles of Flanders, that king Edward of Englande warring against Philip Valesius king of France, by his letters offred him 3. conditions, To fight either

- Person to person.
- A hundred against an hundred.
- Armie against armie.

King Philip made answer, that he would none of his offers, neither would yeeld to any thing which he demanded.

97 Tamburlanes of a shepeherd being made king of Persia, when he went to lay siege to any town, he woulde 3. sundry dayes pitch 3. tentes of sundry colours, signifying 3. things.

- The 1. day a white tent. — The white signified, that he would not hurt any that would yeeld vnto him.
- The second day a red tent. — The red signified, that hee woulde put eucrie one to the sword.
- The 3. day a blacke and smoky tent. — The blacke and smokie tent signified, that whatsoeuer remained, should smell of fire and smoke.

98 That a man may sinne the lesse, let him take heede of three things.

- Euil occasions.
- Euil customes.
- Euil conuersations.

99 Three sortes of men which care not greatly for meate.

- Couetous men.
- Such as be sorowfull in heart.
- They that loue solitarines.

100 We must not be curious, nor carefull in three things.

- Of good rule and order in another mans house.
- Of the diuine gouernment of the almighty.
- In the counsels of noble men.

THE SECOND HVNDRED OF THE Triplicitie of Philosophie.

1 Three thinges disclose mens impatience, & make them murmure.
- To serue without recompence.
- To aske and be denied.
- To giue and haue no thankes.

2 Three thinges which euerie man is loth to indure.
- Pouertie in olde age.
- Infamie after honor.
- Banishment from his naturall countrie.

3. A man is most greeued for 3. thinges.
- To see the death of his children.
- To heare the losse of his goods.
- To see the prosperitie of his enemies.

4 Three thinges vndoe a man.
- To deferre and prolong his businesse.
- To meddle with other mens matters.
- To reiect the good counsell of his friendes.

5 Three enemies to good counsell.
- Haste.
- Anger.
- Couetousnesse.

6 Three thinges make a man willing to serue.
- Gaine.
- Loue.
- To see his seruice acceptable.

7 Chilo the Græcian being asked what was hard, answered,
- To keepe close secret counsell.
- To keepe a man from idlenesse.
- To suffer wrong.

8 Hee that yeeldeth himselfe to the world, ought to dispose himselfe to 3. things which hee cannot auoid.
- To pouertie, for he shall neuer attaine to the riches that hee desireth.
- To suffer iniurie, paine and trouble.
- To businesse, without expedition.

9 Three

9 Three sorts of men ought not be made partakers of secret counsell.
- The man that wil be often angrie for smal occasions.
- The drunkard that in his fit will report all he knoweth.
- He that is in subiection to a woman.

10 Pythagoras beyng demaunded of king Leontius, what differēce there was betweene Phylosophers and other men, aunswered. Mans life seemeth too be like a congregation assembled to see a game to which men resort for sundrie purposes.
- Some by theyr own actiuitie to win the worship of the game. — In like maner men whiche are come vnto this lyfe as out of an other life & nature, occupie themselues with diligence, either — To get praise.
- Some for Lucre sake to buy or sel somewhat. — Profite.
- Other some minding neither to gain nor to profite, come onely to beholde & see what is done. — Or regarding neither, applie theyr myndes to searche and knowe the nature of things: of which sorte are Phylosophers, that is to say, Louers of wisedome.

11 Glory is sought for, 3 maner of waies.
- Either by doing some valiaunt acte whiche may be eternized in ỹ register of fame.
- Or by writing somewhat which the posteritie may read and maruell at.
- Or erecting some famous building for a monument.

12 Three sortes of men whose maners are worthie to be reprehended.
- They whiche neither inuite their neighors to banquets, nor being inuited thēselues will come vnto them.
- They which inuite others and bestow banquettes on them, but they themselues despise other mens good cheere.
- They which beeing inuited will come vnto banquets, but will inuite no man to any banquet of their cost.

13 Three thinges necessary to the maintenance of our bodies.
- Sufficient meat to appease the rage of hunger.
- Clothing to couer the bodie, and expell cold.
- Sleepe whiche doeth refreshe the weeried limmes with labour.

14 The body coueteth 3. things.
- Good cheare.
- Sleepe.
- Merry talke.

15 Three sortes of men haue sundrie sortes of maners in giuing and taking councell.
- One sort of men, whiche see what is to bee doone, and doe it: and these bee the best sort.
- Another sort are those, whiche though they see not into the matter, yet they obey thē which haue more knowledge then themselues, and these also are good.
- The thirde sort, (which are altogeather vnprofitable and abhominable) are of those men which are neither gouerned by their owne wisedome, nor will be ruled by the wisdome of other men.

16 Three things which for the vncertaintie of that which may ensue, a man cannot safely giue counsell to enterprise them.
- To take a wife.
- To trauaile by sea.
- To follow warrefare.

17 Three thinges to be noted in giuing counsell.
- To giue counsell to a foole, it is charitie.
- To giue counsell to a wise man, is a signe of vaine glory.
- To giue counsell in a frowarde time, is a token of wisdome.

18 For 3. causes as Auicene saieth, our dinners ought to be greater thē our suppers.
- Because in the day time our naturall heate is helped by the heate of the Sun, to concoct our meate.
- They which exercise themselues had need of meate, that they may be able to labour. But in ỳ day time mē exercise thēselues, therfore they had need of more meat.
- With exercise our nourishmēt is easily digested. Therefore in the day time we need more meat thē at night.

19 Three reasons which Galen & Hippocrates alledge to proue that it is necessary for the health of our bodies, to eate more meat at supper then at dinner.

- Because the time is longer betweene supper and dinner, then between dinner and supper, wherein seeing we may concocte more meate, we may also eate more meat at supper.
- Because sleep following after supper, doth helpe concoction, Hippocrates 1. Aphoris. 15.
- Rest & quietnes helpeth concoction and digestion, wheras little mouing or exercise is very hurtfull after meate.

20 In histories we can reade of 3. cities onely which were besieged 3. yeeres continually togeather.

- The first Bizantium in ỹ time of Seuerus the Emperor.
- The second Bethoron in the time of Adrian the Emperour.
- The third Samaria.

21 Three sortes of men which should not be hindered in their purposes.

- He which will lawfully marry a wife.
- He which will helpe the needie.
- He which from a wicked life is purposed to returne to vertue.

22 Three thinges are required as necessarie for a man and his wife.

- Loue inwardly in the heart.
- Concord outwardly, in dwelling togeather peaceably.
- Both an outward and inwarde agreement to doe good workes.

23 Daily exercises of reasoning and disputing, are profitable for 3. things.

- They sharpen the wit wonderfully.
- They doe confirme & strengthen our iudgement concerning profitable and necessary things.
- They breede quicknes in resoluing doubts and intricate questions.

24 There is a continual desire of riches in men, as saieth Democritus.

- He that hath nothing, is troubled with a desire to get wealth.
- Hee that hath enough, is molested wᵗ cares in keeping that he hath.
- He that hath lost all he had, is vexed with sorow for his mishap.

25 Three

25 Three sorts of men gather riches couetously for 3. causes
- He that is geuen to pleasure, loueth riches, that by the helpe of them he may continue in his voluptuous vaine.
- He that is ambitious and desirous of vaine glory, desireth treasure, that by the aide thereof, he may be aduaunced & accounted honorable.
- A man fearing future pouertie, scrapeth vp wealth by hooke or crooke, hoordeth it, and keepeth it, doubting hunger, age, diseases, banishment, &c. and reposing more trust and confidence therein, then in God.

26 Three things which seeme to make a man happie.
- Sufficiencie. — Wanting nothing.
- Tranquilitie. — Grieuing for nothing.
- Securitie. — Fearing nothing.

27 Three thinges proper vnto beautie.
- It is fraile, and fadeth in short time.
- Many wicked vices of the minde, are couered with the vaile of beautie.
- It hath brought commoditie to fewe, but many vnto distruction.

28 Our auncestors fained a triple fortune, or 3. fortunes.
- One blind. — She was called blinde, because she bestowed benefits vpon euil and vnthankfull persons.
- An other mad and furious. — Mad, because she easily snatcheth and taketh away that which she hath giuen.
- The third, deafe. — Deafe, because she will not heare the complaints of the poore.

29 Ignorance is of 3. sortes.
- Some is good when wee are ignorant of euill.
- Some is euill when we are ignorant of good.
- Some is indifferent which is neither good nor euill.

30 We are ignorant of many things which we might know, and that for 3. causes.
- Either for carelesnes of ỹ knowledge of them. — This kind of ignorãce hath no excuse.
- Or for sloth to learne them.
- Or for shamefastnes to enquire after thẽ

31 Ignorance also is of 3. sorts. after another maner.
- One is affected, which will not know that which it knoweth.
- Another grosse, which for sloth and negligence, will not learne and search foorth.
- The third inuincible, which remaineth after all diligence.

32 Three thinges which are a ioy to the beholders.
- To see agreement amongst brethren.
- Loue amongst neighbours.
- A man and his wife keeping faith & loyaltie together.

33 Beautie hath prerogatiue aboue deformitie, 3. manner of waies.
- Beautie setteth forth honestie, as saith Pacatus, for vertue in a comely body is alwayes more acceptable.
- We more willingly talke with those which are faire, then those which are foule, as Aristotle witnesseth.
- Beautie is of more force to commende any body, then anie letter of commendation.

34 Three thinges make men breake their couenants.
- Ungodly desire of Gaine.
- Headie anger.
- Lust which sets mens hearts on fire.

35 Three euils for the most part accompany beautie.
- Faire people are disdainfull, and pride followeth beautie, and beautie howe little soeuer it is, proud it is.
- There is great strife betwixt beautie and chastitie. And that which pleaseth many, is kept with great danger.
- It is an occasion of sinne, or a stirrer vp of foolish loue: for lightnesse hath alwayes bene a suter to the fairest.

36 Three excellent gouernour.
- God gouerneth the world.
- The minde gouerneth the soule.
- Wisdome doth rule and gouerne the felicitie of this life.

37 Lampedo

37 Lampedo is iudged happie for euer (as Plinie writeth) for three causes, for that she was
- A kings daughter.
- A kings wife.
- A kings mother.

38 All morall Philosophie is deuided into 3. partes.
- Ethical. — Which pertaineth to the gouernement of a mans owne selfe.
- Oeconomicall. — Which belongeth to the gouernement of a mans house.
- Politicall. — Whiche concerneth the gouernment of the common wealth.

39 Three thinges which whet the eie sight.
- To view fountaines of water.
- To looke vpon greene things.
- To behold a mans selfe in a looking glasse.

40 Three commodities of letting blood.
- It cheareth the hearts of such as are sad.
- It appeaseth such as are angrie.
- It keepeth louers from running mad.

41 Three sortes of people will tell trueth alwayes for the most part.
- Children.
- Fooles.
- Carelesse men.

42 Three chiefe parts in a man.
- The braine. — Yeeldeth sense.
- The heart. — Life.
- The liuer. — Nourishment.

43 Three things which can seldom or neuer be cured.
- Frensie.
- Heresie.
- Ielousie.

44 Three thinges necessarie to obtaine and maintaine authoritie.
- Woonderfull wisedome.
- Happie and prosperous successe in the busines of our vocation.
- The good opinion and inclination of the peoples mindes towards vs.

45 Crafty & bold counsels haue three things proper vnto them.
- At the first, in shew they do delight.
- Afterward, being in execution, they appeare hard to be compessed.
- Lastly, in euent they are found to be woful and lamentable.

46 We may foretell of ỹ change of weather 3. maner of wayes by the moone.
- The Moone appearing pale, it betokeneth we shall haue raien.
- The Moone appearing red, foresheweth we shall haue windes.
- The Moone appearing white, presageth we shall haue faire weather.

47 Three things which are as necessary as any physike.
- A ioyfull heart.
- Quiet rest.
- A moderate diet.

48 Three thinges necessary to to be knowen in drinking.
- To drinke but litle and often at dinner.
- Not to drinke betweene meales,
- To drinke at the beginning of supper but not after.

49 Three things ouercome patience.
- Griefe cõquereth ỹ strongest hearts. Tibul.
- Unskilfulnesse then which as Seneca affirmeth nothing is more vnpatient disdaining to heare any reason.
- Feare, lest ỹ sufferance of one iniurie should prouoke men to offer vs another iniurie.

50 Three necessary offices for a goodwife to execute whẽ her husband is sicke.
- Of a Cooke.
- Of a Phisition.
- Of a Chirurgion.

Imitating the example of Stratomacha the wife of K. Deiotarus

51 Three causes why a man may weepe for the death of his friend.
- In as much as we reioice in his life, it is necessary we should weepe at his death.
- Since two heartes vnited in one honest affection haue but one being and place of residence, it is good reason that we bewaile the death of our chosen frende, euen with the same nature and compassion that wee would do our owne.
- Least we be euill spoken of. Eccl. 38. ver. 17.

52 The glory of a man exalted vnto honor, engendreth 3. thinges.
- Strife among great men.
- Suspecion among his equals.
- Enuy among the meaner sort.

53 Three

53 Three things abate pride. { Sickneſſe. / Pouertie. / Impriſonment and bondage.

54 Marcus Aurelius the Emperour was forewarned of great & grieuous puniſhmentes whiche ſhould fall vpon the citie and citizens of Rome, by 3. ſtrãge miracles which happened in ỳ time of his Empire. { As he was in the Temple of the virgins veſtales, ſodanely there entred in two hogs, and ran about his feete, & there fel downe dead. / Another day as he came from his high Capitoll to haue gone out at the gate Salaric, hee ſawe two kites ioyning together with their talents, and ſo fell down dead in his preſence. / Within a ſhort ſeaſon after as he came frõ hunting a wilde beaſt, while hee was giuing two grey houndes which hee loued well water to drinke, ſodainely they fell downe dead at his feete alſo.

55 Three things do haſten our death. { Sorow. / Solitarineſſe. / Deſperation.

56 One demãded of Diogenes what were beſt for a man to do, to be in fauor of the gods, & beloued of the people. He anſweared { Reuerence and honour much the gods. / Bringe vp his children in due correction. / And be thankfull to his benifactors.

57 Three mothers bring forth three euil daughters. { Truth, the mother, hatred the daughter. / Riches, the mother enuy the daughter. / Familiaritie, the mother contempt the daughter.

58 A noble mã being deſirous to knowe of K. Alexãder for what cauſe he would be gouernour of the whole world, He made him this anſwer: All warres are rayſed for one of theſe 3. cauſes, either { To haue many gods / Many lawes. / Or many kings } Therefore would I be conqueror of ỳ world that I might commaund throughout the worlde. { That they honor but one God / Obſerue but one law. / Serue but one king.

59 Three

59 Three tokens to knowe a wise man by
- To endure.
- Not to exalt himselfe being praised.
- If he know when to speake, and when to be silent.

60 Three principall plagues which Princes should take heed of.
- To call their owne follies and rashnesse Prudence.
- Their crueltie, Justice.
- To fatten themselues with the misery and calamitie of the poore people.

61 Three things which soone deceiue a man.
- Faire speach.
- Great giftes.
- Littel knowledge.

62 Three sortes of men which are worthy to be accounted good.
- Common peace makers.
- They that can forget iniuries done vnto them.
- They that will not forget to acquite good turnes.

63 The Romans had a lawe named Falcidia, which was enacted for the reforming of disobedient childrens maners, containing 3. thinges.
- For the first offence he was pardoned, if there were any hope of amendment.
- For the second, he was punished.
- For third he was banished.

64 Three sortes of men easilie get frendes.
- Pitifull men.
- Curtious men.
- Liberall rich men.

65 No man should thinke himselfe worthy the honor of three.
- Of a Prince.
- Of a Priste
- Of a Judge.

66 Men may lawfully fight in defence of 3. things.
- The Lawe.
- The Prince.
- The Countrie.

67 Three things doe allure vs vnto Epicurisme.
- The diuell which promiseth pleasures, and the goods of this world to thē that worship him.
- Our owne flesche & frailtie which preferreth sweete and pleasaunt thinges aboue all goodnesse.
- Greedie gutlinges which by their example entice the ignorant vnto the like beastlinesse.

68 Patience ouercommeth any aduerse calamitie, three maner of wayes.
- Not by striuing, but by suffering.
- Not by murmuring, but by giuing thankes.
- Not by weeping but by hoping.

69 Pride being in a mā, causeth him to be lesse esteemed, though he haue these three things.
- The fauour of men.
- Wisedome.
- Beautie.

70 Wee cannot yeelde worthie thanks vnto three, as Aristotle affirmeth.
- The gods.
- Our parents.
- Our masters.

71 Ambitious mē are not without these three vices.
- They are very desirous of vainegloy.
- They are verie wittie in cauelling at other mens words, and reproouing their deedes, that thereby themselues may winne the peoples hearts.
- When they are become famous in the mouthes of the common people, though through the labour of others, yet they are so stout and high minded, that they dare enterprise any thing.

72 Three thinges are daungerous for young men.
- Solitarinesse. — Because when a manne is solitarie, the Diuell is moste readye to tempte him.
- Common compamie. — Because of euil talk which corrupteth good manners.
- Idlenesse. — Because it is the inuenter of naughtinesse.

73 Humilitie is ỹ key of knowledge, whereof though there are many preceptes, yet these three chiefly to be obserued.
- To contemne or despise no kind of learning or knowledge.
- Not to be ashamed to learne.
- Hauing obtained knowledge not to extoll himselfe aboue any man.

74 For 3. causes men crie with a loude voice.
- When he is far off vnto whom they woulde speake.
- When they talke with one that is deafe.
- When they are incensed with anger.

75 Iulius Cæsar vsed to carrye 3. things with him while hee followed the warres.
- His penne, To write the whole course of the Romanes successe in their warres.
- His bookes to finde himselfe occupied.
- His lance, to helpe to repulse his enemies.

76 The bishop of Sarisbury did affirme that there is 3. wayes to conclude peace betweene the papists and protestants.
- That the Protestants should yeeld vnto the papists, which they will neuer doe, being gouerned by the worde of God.
- That the Papistes shoulde yeelde vnto the Protestants, which they will neuer doe, while might and multitude might preuaile.
- Wherefore it remaineth, that the stronger in fight, doe vtterly ouerthrowe and discomfite the weaker.

77 Three euill qualities of euill customes.
- They take away from a man the sense and feeling of his sinnes.
- They make men euery day worse & worse.
- They neuer forsake a sinner before hys death.

78 Pomponius affirmeth, that there are 3. sortes of bodies.
- One which hath but one shape. As a man, wood, a stone.
- Another, whiche consisteth of many bodies, agreeing or hanging together as a ship, a house.
- The third, which is comprised of many and sundrie (as suppose of many bodies comprehended vnder one name:) as the people, a congregation, an armie, a legion.

79 Three

79 Three thinges though they be very good, yet they please not euery body.
- Raine, though it will doe very much good to the earth towards increase.
- Vpright gouernment.
- The labours of learned men.

80 Gluttonie doeth harme vnto men 3. maner of wayes.
- It maketh the bodie deformed & mishapen.
- It breedes infirmities, and somtimes bringeth death.
- It causeth them to be insatiable like rauenous brute beasts.

81 Appius Claudius did assay 3. manner of wayes to bereaue Virginia of her virginitie.
- By prayer and request.
- By great giftes.
- By threatning.

82 Augustine reporteth that there are 3. kinds of errors.
- The first kinde, when that whiche is false is thoughte to bee true according to his meaning that is the authour of it. As if a man should thinke that Idoles are true gods, because they are called gods in the Scripture.
- When that which is false is taken for truth, as if by reading Lucretius bookes, thou shouldest thinke the soule to consist of motes of the Sun, which he both wrote & thought, and yet it is an error.
- When somthing of another mans writing, is beleeued to be true, which the authour neither thought nor meant, as if a man should think the Epicure to account vertue to bee the chiefe felicitie, because hee praiseth continencie.

83 Three vertues most commendable in a woman.
- Sobrietie.
- Silence.
- Chastitie.

84 We salute 3. sortes of people when we meete them.
- Our betters.
  - Of necessitie.
  - Of our owne will.
  - Of meere vertue.
- Our equals.
- Our inferiors.

85 Three renoumed kings haue 3. sundry titles.
- The king of England is intituled Defender of the Church.
- The king of France is called ꝑ most Christian king.
- The king of Spaine is termed the most Catholike king.

86 They which sigh much, are troubled with one of these three passions.
- Sorow.
- Loue.
- Anger.

87 These 3. vices keepe together for company.
- Gluttonie.
- Drunkennesse.
- Lechery.

88 Three kindes of people are iealous.
- Such as be euill of condition themselues, for they muse as they vse.
- Such as haue faire wiues, and great resort of men vnto their houses.
- Old men that marry yong girles.

89 There are 3. pointes of wisedome.
- To beleeue litle.
- To keepe that which thou hast.
- To take no thought for that is lost.

90 There are three properties of the enuious man.
- To leuell at high markes, and to enuy his superiours.
- To bee bleare eied, and not to enuie those which are farre of, or the dead.
- To be his owne destruction, and his owne executioner.

91 Three thinges which are ouercome one of another.
- Death ouercomes man.
- Fame flourisheth after death.
- Time triumpheth ouer fame.

92 Death hath three Sumners.
- Sickenesse. — Sheweth the weakenes of the body.
- Aduersitie. — The instabilitie of fortune.
- Age. — Which euer hath one foote ready to step into the graue.

93 Labour

93 Labour is good for 3. things.
- It occupieth the minde, and driueth away fantasies.
- It helpeth the body in concoction and digestion.
- It increaseth thy substance, and augmenteth thy store.

94 There are three intollerable plagues.
- Warre bringeth famine and dearth of all things.
- Famine breedeth pestilence and diseases.
- Pestilence, bringeth death and desolation in countries.

95 All the lawes of this world are reduced, and haue their originall from one of these three.
- The lawe of nature.
- Auncient custome.
- The ordinances of men.

96 Mans nature is desirous of 3. things especially.
- Of newes, because old things are stale and lothsome.
- Of libertie, because we desire to go abroad, and hate seruitude.
- Of dignitie, because we desire to triumph ouer our enemies by superioritie.

97 As there are three kindes of starres, so there are three sorts of friends.
- One sort which appeare vnto the beholders like starres, yet are none: (and these proceede of an exhalation being set on fire:) so some waiting vpon our prosperous fortune, seeme to bee our friendes, and yet are not.
- An other sorte are wandering Starres, which also haue their owne proper motion. So some are friends which by peruerse will are chaunged and become our enemies, yet hee was neuer true friende which did once desist from being friendly. Salust.
- The thirde sort are Starres in deede, and fixed Starres: So there are some constant and vnfeined friends.

98 A mans anger or hatred is to be auoided 3. maner of wayes.
- Either to bee asswaged and mittigated by words.
- Or suffred with silent patience,
- Or eschewed by ablence.

99 Cæsar being in the warres of Persia, wrote a letter vnto the Senate of Rome, touching his happy successe, which letter was contained in 3. words.
- Veni. — I came.
- Vidi. — I sawe.
- Vici. — I ouercame.

100 Brenitie bringeth 3. commodities.
- It winneth praise.
- It obtaineth fauour.
- It getteth profite.

THE FIRST HVNDRETH OF THE Triplicitie of Poetrie.

1 It is gaine, and a pleasure for three sortes of men to lie. { Poets. Painters. Astronomers.

2 Three thinges necessarie in a flatterer. { An impudent face. A stedfast colour. A changing voice.

3 Three things which our auncestours haue abhorred. { Meate twise sodden. A reconciled friend. A woman with a beard.

4 Three thinges which will not be hidden. { Straw in thy shoes. A spindle in a sacke. A whooze in a chamber.

5 Three sortes of men we must take heede of. { A ruddie Italian. A white Frenchman. A blacke Alman.

6 Three kinds of people which should not be believed. { A woman when she weepes. A merchant when he sweareth. A drunken man when he prayeth.

7 Three signes of great pouertie in a man. { A naile in the pocket. Water in a bottell. A straw hat in Winter.

8 Three creatures doe no good in three places. { Knaues, in a counsell chamber. Swine, in a bath. Dogs, in a church.

9 The world consisteth in these 3. things and in nothing els. { Proude miserie. Glorious vanitie. Sweete bitternesse.

10 Three horrible things are reported of the world.
- That it is the region of death.
- The shop of the Diuell.
- The prison of men.

11 Three sorts of benefites perish.
- Such as are bestowed vpon old men. — They die before they haue time to requite them.
- Suche as are giuen to children. — The forget them before they be able to requite them.
- Such as are cast away vppon other mens dogs. — Dogs will as soone barke at him that giueth thē meate, as at a stranger.

12 Three things which if a mā put trust in them, will deceiue him.
- Old wiues tales.
- Charmes,
- Dreames.

13 Three sorts of things whereof there is plentie, yet in manye mens iudgement there ought to be scarsitie.
- Errors and lyes.
- Euill wordes.
- Beggers wiues.

14 Three most filthie places.
- The court wherein a tyrant raigneth.
- An Inne, the host whereof is a theefe.
- A house, wherin the wife and daughters are wantons, the goodman knowing thereof, and holding his peace.

15 Three things vsed by monks whiche prouoke other menne to laugh at their follies.
- They are shauen and notcht on the head like fooles.
- By their apparrell and going barefoot, they seeme to be beggers.
- They weare ropes about their middles like theeues.

16 A certaine monke being very deuout was accused of incontinencie, & breaking his vow, he answered very demurely, that he had vowed 3. things: pouerty, obedience, and chastitie, & yet not at all times, and in all places.
- Pouertie being in a bath naked, and wythout his purse.
- Obedience, in the fieldes when hee was alone, and without the company of his betters.
- Chastitie, when he was celebrating Masse on the aulter, not in his chamber. This deuout Monke hath many companions like himselfe.

17 Truste

17 Truſt not three thinges.
- Dogs teeth.
- Horſes feete.
- Womens proteſtations.

18 Antiſthenes ſaide that three things were abſurd.
- To purge wheate from cockle.
- To rid vnprofitable ſouldiers out of the armie.
- Not to expulſe the enuious out of the common wealth.

19 Bonifacius maintained his Popedome after the manner of 3. beaſtes.
- Entring like a fore.
- Raging like a lion.
- Dying like a dog.

20 Three things are very bitter.
- Gall.
- Griefe.
- Death.

21 Three ſortes of men which may lie by authoritie, without reprehenſion.
- Old men, ſeeing no yong man can tel whether it be true or no which they ſpeake.
- Farre trauelers, becauſe rather then wee will aduenture the like daungers which they haue paſſed, we beleeue that which they report.
- Noble men, becauſe none dare be ſo bold to controll them, ſpeake they the trueth or not.

22 Three things which women can do all at once.
- Spinne.
- Weepe.
- Prattle.

23 There is ſcarſitie of 3. ſorts of men in this our age.
- Of prieſts, for if there were not, one ſhould not need to haue 3. or 4. benefices.
- Of noble men, becauſe citizens do aſpire to honor, and buy nobilitie.
- Of Jewes, becauſe Chriſtians make an occupation of vſurie.

24 We cannot know ỹ authors of 3. mischiefes which happen oftentimes.

- He that is drunke cannot iustly say, This cup of wine or that made me drunke.
- He that walketh among thornes, if is hurt, cannot declare which thorn pricked him.
- A common whore being with childe, knoweth not who is the father of her infant.

25 Three sortes of men are very slouthfull.

- They that sit long at dinner.
- They that lie long in bed when they should rise to their labour.
- They that come to the Church at the end of seruice.

26 George duke of Saxony, did once boast that hee had at Lipsia 3. monasteries, wherein were such Friers as were wondred at of all the world.

- The first, barefooted Friers, which neuer handled money, and yet did build sumptuous houses.
- The second, of the order of S. Paule, which had great store of corne, and solde great store and yet had no fields.
- The third, of the order of S. Thomas, who were without wiues, and yet had many children of their owne.

27 Three thinges confounde a whole multitude.

- The lawiers booke.
- The Philitians receipt.
- The zeale of ministers.

28 When an euill man dyeth, there is great strife.

- The Diuell will haue his soule.
- His friends the treasure.
- The wormes his flesh.

29 Three things which seldome can be seene.

- A broker which neuer made lie.
- A Collier which neuer was blacke.
- Two hilles neare without a valley.

30 A crooked old man seeketh by 3. things to increase his strength.

- By taking his ease in a warme and softe bedde.
- By drinking good wine and beere.
- By sitting neere the fire, where he may eate a whote pie, rosted apples, and peares, or such like.

31 Three things seldom brought to passe, That is
- An errant knaue should proue a good housholder.
- A shamelesse woman shoulde become a modest matrone.
- A dog being vsed to eate durtie puddings, should afterward leaue and loth them.

32 Three thinges whereof wee may hope for no goodnesse.
- Of a tamed wolfe.
- Of a Iew baptised.
- Of a theefe saued from the gallowes.

33 Three things are vncertaine and vnconstant.
- The fauour of princes.
- The loue of women.
- The shining of the Sunne in April.

34 Three thinges which are a disgrace to a rich man, yet no discredite to a poore man.
- To weare a coate of course cloth.
- To haue litle money in his purse.
- To haue fethers sticking in his beard.

35 Three thinges be not silent where they be.
- Money in the purse.
- Wantonnes in the heart.
- Griefe in sickneſſe.

36 Three sorts of men easily become poore.
- Those which consume their wealth in banqueting and excesse.
- Those which are slothfull and idle, not caring which end go forward.
- Those which are contentious, and by striuing in law, enrich the Lawier, and vndoe themselues.

37 Three things are intollerable.
- A Gentleman fallen into pouertie.
- A rich rusticall clowne.
- A woman delighting in dainties & brauery.

38 Three kindes of people will neuer be good.
- Yong men without feare or reuerence.
- Maides without modestie and bashfulnesse.
- Seruants without truth and honestie.

39 Three things which are litle to be regarded.
- Womens noddings.
- Halting dogs.
- Merchants othes.

40 Three thinges which euery man ought to take heede of.
- Least hee be curious when he readeth ouer other mens letters.
- That he touch nothing in Smiths shops.
- That hee taste nothing in an Apothecaries house.

41 Women haue 3. sortes of teares in their eyes.
- The first of griefe.
- The second of deceit.
- The third of impatience.

42 Three sortes of men which are not content with thinges present.
- Couetous men, which alwayes looke for more gaine.
- Curious persons which stil study for variety.
- Adulterers which alwayes hunt after new whores.

43 A dog is to be praysed for 3. thinges.
- For that he can cure & heale himselfe with his tongue.
- He is a faithfull friend vnto his master.
- And he will giue warning when any come neere the house.

44 There are 3. vnhappy beasts according to the old prouerbe.
- A good woman.
- A good mule.
- A good goate.

46 A thriftie householder would especially take heed of 3. things.
- New wine.
- Greene wood.
- Hote bread.

47 He hath nothing, neither can loose any thing that is depriued of these 3. things.
- Shame.
- Trueth.
- Honestie.

48 Three thinges are gotten without money.
- Maladie.
- Ignorance.
- Dishonour.

49 Three thinges necessary for an Inne keeper.
- That he be as mery as Hector.
- That he be as patient as Iob.
- That he be as careful for his guests as Philemon.

50 We may reade 3. thinges in Comedies, of the craft and subteltie of louers.
- That they knowe what their meaning is, that cracke their fingers: & without noise can set the print of a key in ware.
- That they will come sneaking into a house & tread softly on their toes like theeues, faining themselues to haue other busines there, then in truth they haue.
- That in the hearing of manie people, they can tell a faire tale for chastitie, and dispraise lust vtterly.

51 Wee may perceiue 3. great imperfections in louers.
- They are blinde, wanting iudgement, and suffring affectiō to lead them in a string.
- In a smal time they loose body, soule, welth and all.
- They serue filthie whoores, & like oxen are constrained to draw the plough.

52 Three peculier crosses whiche doe afflict louers.
- They liue by another bodies life.
- They speake in a strange language.
- They can see other mens harmes, and cannot perceiue their owne.

53 Three things cannot agree with other three.
- Sleepe. / Riches. / Diuine Religion. — With —
- Desire to learne. / Prodigalitie. / Humane Superstition.

54 Of 3. thinges wee muste beware.
- Too much wine.
- Strife.
- The Princes anger.

55 Three thinges wee muste eschew and flie from.
- Sinne.
- A Serpent.
- An euill woman.

56 Three things are not worth a fleece of woll.
- A Popes bull.
- A dead mans skull.
- An olde trull.

57 Three things are wholesome as medicines for the body.
- Running.
- Walking.
- Reading with a loude voice.

58 Beautie causeth 3. things.
- Gasers.
- Louers.
- Theeues.

59 Three sortes of men moste mery, most free, most mad.
- Pyrates are most merie, who at burials doe sing when other folke weepe.
- Philitians are moste free, vnto whom it is lawfull onely to kill men: and though it be death to other men to commit murder, yet it getteth them rewardes.
- Grammarians are most madde, who hauing neither skill in prose nor verse, yet when they looke vpon other mens workes, they will seeme as though they could see very farre in a millstone.

60 Three thinges will not indure long.
- Constrained loue.
- Painting which women lay on their faces.
- Counterfet coine.

61 Women are not to be beleeued at three times.
- When they weepe: for they haue taught their eyes how to gushe out with teares at their pleasure.
- When they faine themselues to be sicke, we should not giue them credite till we sawe they were dead.
- When they say that they are not hungrie, if they bring not their trencher & cate, wee must either beleeue that they haue dined in the kitching, or els haue set vp a daintie morsell for themselues.

62 Three short times seem very long vnto some.
- The night seemeth long vnto him, whose best beloued hath broken promise.
- The day seemeth long vnto them that owe a daies worke.
- The yere seemeth tedious vnto those children whose mother doth abridge their libertie.

63 A husband is forbidden three dayes of talking.
- When the wife is gone to the bath.
- When he hath wel beate̅ her, & she is angry.
- When she is abrode at good cheere with her gossips.

64 You

64 You may knowe good wine by 3. things.
- The colour.
- The smell.
- The taste.

65 A maker of cleere spectacles did complaine that his Art was not so gainful as it had been before times, & that for 3. causes.
- Because olde monks and priestes coulde say their prayers without booke.
- They were too daintie ware for rude fellowes to meddle withall.
- Kinges and Princes can see through their fingers.

66 Three diseases which cānot be helped.
- The gnawing of enuie.
- The heate of loue.
- The sting of the conscience.

67 Three thinges whiche wee must not hope to obtaine after certaine times.
- Beautie after the age of xx. yeeres.
- Strength after the age of xxx. yeeres.
- Riches after the age lx. yeeres.

68 Three thinges make a man circumspect and carefull.
- The loue hee beareth to his wife and children.
- Want of friends and money.
- The iniquitie of times.

69 Princes haue prerogatiue in 3. thinges aboue other men.
- When they are drunke, their familiars say they are mery.
- If they bee blacke, they are saide to bee browne.
- Whē they bee fooles, they are called honest, simple and innocent.

70 Crates the Theban saieth, that there are three medicines for such as be in loue.
- Hunger. — Hunger cureth loue, for loue quaileth whē good cheare faileth.
- Time. — Time will either mitigate & asswage loue, or ende it.
- A halter. — If these two will not cure this maladie, yet will a Halter helpe presently this infirmitie.

71 Three sortes of men for the most part are great bablers.
- Barbers.
- Bath keepers.
- Vintners.

The reason is, because they heare mariners, souldiers, & other extrauagant fellowes, reciting many straunge and sundrie tales, that beeing as it were infected with their talke, they become greate bablers.

72 Three sortes of egges are accounted for good.
- White
- Long
- New

Egges.

73 Three sortes of men deceiue vs in shew.
- Such as weare long knines, and yet bee no Cookes.
- Maides that haue their haire hanging down, yet being no virgins.
- Suche as haue shauen crownes, and bee no priestes.

74 We labour in vaine with 3. sortes of men.
- By ministring a medicine to a dead man.
- By admonishing an olde man that is obstinate in his opinons.
- In washing an Ethiopian.

75 We may take example by 3. sorts of men which hazard themselues in daunger, and often perishe.
- The best swimmers are drowned.
- The best climbers doe fall.
- The best fensers are wounded.

76 Three sortes of people, from whom wee must flie as from the Diuell.
- A wilde and vnruly monke.
- A meale mouthed flatterer.
- A craftie old witch.

77 Three sortes of men whiche wyll trouble them selues when they may liue without care.
- The Prince that will proclaime war when he may liue in peace.
- He that hauing a barren wife, will increase his well gotten goods with fraud and vsurie.
- A man of 70. yeeres of age, that will leade with him a syngall of 18. yeeres old.

78 Three

78 Three guests which are first at a banquet.
- Flies.
- Dogs.
- Flatterers.

79 Wee must not beleeue three things.
- The inconstant windes.
- Our deceitfull dreames.
- That our prosperitie will continue.

80 Three sortes of liuing creatures haue very good eye sight.
- The Egle.
- The spotted beast.
- The curious person.

81 Hesiodus saith, that hee had neede of 3. things that will expel pouertie.
- A house.
- A wife.
- An oxe to till the ground.

82 Three thinges to be noted in a peacocke.
- He is clothed like an Angel.
- Hee walketh like a theefe.
- He crieth like a deuill.

83 Al creatures do dayly preach these 3. lessons vnto man.
- Receiue a good turne.
- Giue that vnto others which is due to thē.
- Flie punishment.

84 Three things to be auoyded, of which we should not hope wel.
- An inconstant minde.
- A rowling eye.
- Feete readie to runne to do mischiefe.

85 Regiomontanus an excellēt Astronomer, being asked on a time which were the best signes for a man to know whē he should take his iourney, answered.
- A good horse.
- Money in the purse.
- Good companions.

86 Three proud creatures.
- A knaue sitting in a chaire.
- A queane riding in a chariot.
- A ramping lowce in a scabbed head.

87 Three faults in maids which play with euil neighbours.
- They bewray our secreats.
- They sell vnto them the goods they haue stolen from vs.
- They are gadding abroad in the night.

88 Three thinges being in the house, maides wilbe out of the house.
- An angry maistresse.
- Smoke.
- A broken dish.

89 An asse doth 3. filthy things not without commoditie.
- Where he doeth file, there bee dungeth the ground.
- Where he doth pisse, he waters ỹ ground.
- Where he tumbleth, he breaketh the clods.

Three things are fit for an asse.
- Fodder.
- Stripes.
- Burdens.

90 Three thinges are alwayes good cheape.
- Earth.
- Woordes.
- Lies.

91 Three sorts of men ought to be very vigilant.
- Pastours to their flockes.
- Pilots, to their ships.
- Porters, to their gates.

92 Whosoeuer will retaine a Lawier, and lawfully seeke his owne right, must bee furnished with three pockets.
- In the first pocket he must haue his declarations and certificates, wherewith hee may shew his right.
- In the second pocket hee must haue his red ruddockes ready, which he must giue vnto his Lawier, who will not set penne to paper without them.
- In the third pocket he must haue patience, which must stand him in stead when his Lawiers do delay him, & when sentence passeth against him.

93 Louers are slaues vnto death for lustes sake, and do despise 3. things which maintaine life.
- They suffer hunger.
- They continue thirstie.
- They passe the night in thoughts without sleepe.

94 Euery flower hath these 3. things naturally.
- His blossome.
- His sauour.
- His sappe.

95 A certaine horſecourſer ſold a horſe, & when he had receiued ready mony, the buier would needs know of him what faultes the horſe had. The horſecourſer aunſwered, that he had three.

- That hee woulde not clime trees — Well, quoth the buier, thē he wil ſpoile no crowes neaſtes. — In his iournie homeward hee perceiued þ his horſe woulde not goe ouer woodden bridges.
- That he woulde not ſwallowe iron. — He ſhal neede no iron for hee ſhall haue hay & prouender enough. — That hee coulde not away with the yron bit.
- That hee was too forgetfull. — I will not commit my buſineſſe vnto him, but diſpatch it my ſelfe. — That hee fell often, and yet quickly forgat his fals, whereby hee had triall of the horſecourſers honeſtie.

96 Three things very neceſſary in a ſenſer.

- A quicke eye.
- A ſtrong arme.
- A ſtout heart.

97 Three things are very hard and difficult.

- To cauſe a woman take penance patiently which ſhe hath deſerued.
- To cauſe an old doting foole to reforme his maners.
- To teach an aſſe muſike.

98 An Epitaph worthy memorie, conſiſting of 3. partes.

- O man thou ſeeſt what I am.
- Thou knoweſt what I haue bene.
- Now think what thou ſhalt be thy ſelfe.

99 A ploughman gaue 3. leſſons vnto his ſonne.

- Be holy in Lent.
- Be paineful in harueſt.
- Be mery at Chriſtmas.

100 Three things by no means tollerable.

- A long tongue in a fooles head.
- A looſe life in a godly profeſſor.
- A proud heart and a beggers purſe.

THE SECOND HVNDRED OF THE Triplicitie of Poetrie.

1 It is not good to brag of three things.
- That thou hast good wine.
- A faire wife.
- Plentie of money.

2 Three things agree not well.
- A little house and a beautie man.
- He that is thirstie with a little pot.
- An auncient man and a yong wife.

3 A man may doe three thinges without learning them.
- Laugh.
- Weepe.
- Sleepe.

A man must not make choice of 3. things in three places.
- Of a wife in Westminster. (Least he chuse a queane, a knaue or a iade.)
- Of a seruant in Paules. (Least he chuse a queane, a knaue or a iade.)
- Of a horse in Smithfield. (Least he chuse a queane, a knaue or a iade.)

5 Three thinges make a man gaspe.
- Lasinesse.
- An emptie belly.
- Want of mirth.

6 A man must not be too hastie in lending 3. things.
- His sword.
- His wife.
- His horse.

7 A vine bringeth foorth three grapes.
- The first of pleasure.
- The second of drunkennesse.
- The third of sorow.

8 Three shoulde be alwayes at home.
- The henne roost.
- The catte.
- The goodwife.

9 Three

9 Three are not without spot or blemish.
- A potter,
- The wheele of a cart.
- He which frequenteth euill company.

10 Three manner of sages.
- The sage hearbe.
- The sage foole.
- The sage wise.

Who so for wise himselfe doeth accept.
May match the any sage, the sage wise except.

11 Women desire three things chiefly.
- To be gorgeously apparrelled.
- To be esteemed faire.
- To go whither they list.

12 Three occasions that many times moue debate.
- To talke with him that is hungrie.
- To send him of an arrand that is wearie.
- To wake a man out of his sleepe.

13 All the guestes present at a banquet, should haue one of the properties belonging to certain letters.
- Some, of whiche sort are olde men: should be like vowels which make a full sounde by themselues, so olde men among themselues, should bee the authours of talke & communication.
- Some, of which sort are women: should bee lyke semiuocales, otherwise called halfe vowels, which haue libertie to speake, but not aloud like vowels, but softly, not souding their words.
- Some, of which sort are boyes and virgins, should be mute lyke mutes which yeelde no perfect sounde without a vowell, nor they talke vnlesse they be spoken vnto by their betters.

14 Three things are said to be necessary for him that is a Student in the lawe.
- An iron head.
- A purse full of golde,
- A leaden taile.

15 There are three sortes of cunning beggers.
- Minstrels.
- Enterlude players.
- Juglers.

16 A good horſe ſhoulde haue 15. properties, that is to wit. 3. of a mã, 3. of a womã. 3. of a horſe, 3. of a hare, and 3. of an Aſſe.

- Of a man.
  - Bolde.
  - Proude.
  - Hardie.
- Of a hare.
  - A great eie.
  - A drie head.
  - Well running.
- Of a woman
  - Faire breſted.
  - Faire of haire.
  - Eaſie to leape vpon.
- Of an Aſſe.
  - A big chine.
  - A flat leg.
  - A good hooſe.
- Of a horſe.
  - A faire taile.
  - Short eares.
  - A good trot.

17 Theſe will neuer accorde in one.

- Two wiues in one houſe.
- Two cats and one moule.
- Two dogges and one bone.

18 Three ſortes of ſauces.

- The ſauce of all meates is hunger.
- The ſauce of loue, beautie.
- The ſauce of friendſhip, gentle wordes and courteous behauiour.

19 Three occupations whereof there are many theeues, Of

- Weauers.
- Millers.
- Tailors.

20 Three thinges are able too make a rich man pore.

- A proude wife.
- A wide houſe.
- And a backe dore.

21 Three ſortes of menne diſpoſe of all our goods.

- The goods of the minde.
  - Inconſtant Diuines.
- The goods of the bodie.
  - Unſkilfull Philitians.
- The goods of fortune.
  - Couetous Lawiers.

22 Three things neceſſarie for a Scholler.

- A will.
- A wit.
- A booke.

23 Three

23 There was a kinde of dauncing vsed amõg the Lacedemonians, consisting of 3. ages, and euery age vsed to sing a seuerall song.

- Children, they sang, Wee shall be men and strong one day.
- Olde men, they sang, We haue beene men and strong.
- Men of middle age, they sang, We are mẽ and strong: for that which children hope for, and old men haue lost, we inioy and possesse.

24 Three little creatures are alwaies eating.

- Children.
- Chickins.
- Whelpes.

25 Three places at London, wherein 3. notable vices raigne.

- In the Royall exchange. — Vsurie.
- In Paules. — Simonie.
- In Westminster hall. — Briberie.

26 Three sortes of liuing creatures, whiche who so loueth not one of them, seemeth not worthie to be called by the name of a man in a mery mans iudgement.

- Faire whelpes,
- Faire horses,
- Faire women.

27 Three beastes are comely in their going.

- A Lion.
- A Greyhound.
- A Goate.

28 Vnto 3. sortes of men some things are a dishonor somtimes, and somtimes not.

- Few burials are no discreddite to a Phisition, but many are.
- Thatticementes are both honour and dishonour to a Prince.
- It is not infamous for a souldier to be wounded in the face, but to be hurt in the back.

29 Three seueral daies in 3. sundrie monethes, wherein it is not wholsome to bee let blood, nor to eate goose flesh.

- The first day of May.
- The last day of Aprill.
- The last day of September.

30 Three intollerable creatures.

- A seruant when he raigneth.
- A hatefull woman when she is married.
- A maide that is heire to her mystresse.

31 It is no playing with 3. left
left turne to earnest.
- With fooles.
- With mightier men then our selues.
- With vntamed beastes.

32 Three things are amisse in Princes courtes.
- They which haue but a bad place, are caused to remoue further from the fire.
- They whiche are moste hungrie, haue least meate set before them.
- They which sit lowest at the table, are soonest called from their meate.

33 Hee is worthie to haue the blessing of the gallowes.
- That buildes his house all of sallowes.
- That pricketh a blind horse ouer ỳ sallowes
- That suffereth his wife to seeke many hallowes.

34 Three small beasts are full of wisdome,
- The Bee.
- The Emet.
- The Spider.

35 Three sorts of people in respect of vse, in necessitie may be accounted good.
- Scholers, for they may serue in the priests places when they are dead.
- Virgins, whiche may supply in place after men haue buried their wiues.
- Merchantes, for they may play the vsurers in steed of the Iewes.

36 Socrates maketh mention of 3. sortes of idle persons.
- The first sort are such, as spend their whole time in dicing.
- The second sort are of those which consume their life in eating & drinking from morning vntill night.
- The third sorte are suche, as follow filthie whores, and walke in the woods.

37 Three thinges many a man beguiles.
- Eller mules.
- Kentish stiles.
- Northfolke wiles.

38 Three thinges whose endes are inglorious.
- Of March flowers.
- Of a wanton friend.
- Of a Priest that delighteth in warre.

39 It

39 It is a shame for a man to take a fall 3. maner of wayes.

- To fall in the plaine high way.
- To take the foile in woing a wife.
- To take a fal in the sight of many from that horse backe which in riding on thou tookest a pride.

40 They which are troubled wt the goute, haue 3. thinges which they haue not.

- When they must eate, they haue handes and no handes because they haue no vse of them.
- When they must walke they haue feete, and no feete because they cannot goe.
- They haue reason to seeke after remedie, but want it to indure such paine as tendeth to the cure of their disease.

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbandes they would not mary againe.

The first was Marchia, who being asked why she would not take another husbande, answered, she found none that woulde haue her for her person, but marry her for her money.

The second Valeria, who being demanded why shee did not marry againe, answered, that she could not, because her husband was not deade, but liuing: for so long as she liued, her husband liued also together with her in her heart.

The 3. Amnia, with whom when her parentes were instant to marry againe (being yong and rich) answered that she could not, hauing had a good husbande, & therefore taking another, either he should be good or euill, if he were good, she should alwayes be in feare to loose him: if euill, alwayes agriued that it was her chaunce in choise to haue changed for the worse.

42 Three things in the beginning are easy, which afterwarde appeare very difficult to remedy.

- It is an easie matter to cast fire into any place, but very hard to quench it being kindled.
- It is an easie matter to moue debate, but harde to reconcile men being at variance.
- It is an easy matter to turne ouer money by exchange, but a hard matter to come out of debt

43 Three thinges are requisite at 3. times of the yeere.
- At Christmas great loaues.
- At lent cleane soules.
- At Whitsontide new cloathes.

44 Three thinges to be noted in a wedding ring.
- That it be of golde, for as golde is the best mettall, so the loue betweene man and wife, is the dearest loue.
- That it be round, ỳ is without end, wherby is meant, that loue should not cease,
- That it be put on the 4. finger, signifying harty loue, for the philitions say ỳ a vaine in that finger commeth from the heart.

45 Three causes why Priestes haue shrewdest wiues for the most part, then their neighbors.
- That seeing they are so ready to reproue other mens vices abroade, their wiues might reprehend their faults at home.
- That they being exercised with patience at home may learne to suffer more easilie common troubles abroad.
- Priests deserue to haue shrewd wiues, for that they chuse to marry ỳ fairest, which commonly are shrewes.

46 Three thinges of their owne accord in ascending, vanish away
- Smoke, the higher it mounteth, the sooner it vanisheth.
- Wicked men the higher they climbe, the greater their fall.
- A song begun in a note to high, causeth the voyce to faile, or end in la, mi.

47 Three things are easily lost, but neuer gotten againe.
- A word spoken,
- Virginitie.
- Time.

48 Three thinges very requisite in a Chirurgion.
- A haukes eye.
- A lions heart.
- A ladies hand.

49 Three things change the nature and condition of a man.
- Dignitie,
- A wife,
- Wine.

50 Three things make vs wanton and shameles. { Night. Loue. Wine. } { Night hath no shame. Loue hath no reason. Wine hath no feare.

51 Three thinges makes a man weary of his house, and often of his life. { Smoke. Raine. A curst wife.

52 { Cut candle. Breake cole. Set sticke on end. } { Was neuer good husbande, nor good husbands friend.

53 Three most odious creatures { A begger proud. A rich man a lier. An old man lecherous.

54 He that seeketh these things, may be deceiued. { Loialtie and truth, in a flatterer. A fine wit in a fat belly. Vertue in all euill company.

55 Three thinges very harde or not at all to be found. { A hare without a muse. A fenne without a sluse. A whore without a skuse.

56 Three thinges are very difficult. { To carie water in a siue. To roote out a vice which hath bene graffted of long time in a mans minde. To make women good with stripes.

57 One repenteth not to haue obeyed 3. things. { The truth. Good counsell. A Cocke crowing early in a morning.

58 Three creatures see clearely in the night. { The owle. The night rauen. The weasell.

59 Three liuing things that excell man in the sense of smelling. { A vulture. A hound. A lowe.

60 There are 3. dayes as saieth S. Bede, on which whosoeuer is borne, his flesh shall neuer rot.
- The 12. of January.
- The 24. of March.
- The 28. of March.

61 Three things the elder they bee, the more delight we take in them.
- Old wine to drinke.
- Old bookes to reade in.
- Old friends to be conuersant withall.

62 Three true tokens to knowe a foole by.
- To be angry too much without a cause.
- To laugh without measure vpon no occasion.
- To reprehend other mens faults, and will not see his owne.

63 There are 3. sortes of men generally.
- The first sort are of such as haue learning, but want discretion and wisedom. For according to the prouerbe. The greatest clarkes be not the wisest men.
- Another sort are of those which haue no lerning, but by experience haue obtained prudence and wisedome.
- The 3. sort are of those which haue neither learning nor discretion, & they are starke fooles.

64 The inuention of 3. thinges is wonderfull.
- The inuention of gunnes and gunpouder.
- The making of glasses.
- The printing of bookes.

65 Three things in a man which may be likened vnto 3. things in a Smiths shop.
- The wit, to a stithie.
- The tongue, to a hammer.
- Learning, to a gad of steele.

66 Three doubtfull questions which none but Salomon coulde resolue.
- What was most plesant & sweete in mans life? He answered, A quiet minde.
- What meate was most fit for infants? Hee aunswered, No meate better agreeing with a childes nature, then his own mothers milke.
- What was the fittest place for a child to be reposed in, and to take his rest? Hee answered, The mothers bosome.

67 There

67 There are 3. causes why old men loue their goods so well.
- Because they thinke it a great honor to bee reported to die rich.
- The memorie of the actions of their youth, & the infirmities of their present age, maketh them so ill contented, that they are carelesse to prouide for death which they see euen before their eyes, looking to liue still to inioy their goods, till death parte them both asunder.
- Because they had rather leaue them to their enemies being dead, then in their life time be in danger to their friends for them.

68 Three sorts of men may be sorie though they say nought.
- He that spendeth much and getteth nought.
- He that oweth much and hath nought.
- He that looketh in his purse & findeth nought.

69 Three causes why louers discerne not the faultes of their friendes.
- Because their affection hath ouermastred their reason.
- Because they will not suffer their fansies to be controuled by other mens willes.
- Because (according to the Philosophers) all great motions hinder those that be lesse: but loue hauing occupied the chiefe and most principall motions of the spirit, troubleth the vertue and originall of the senses, the same being the cause (with Plato) why louers are made blinde with the sight of their ladies, and according to the same, the Poets haue fained Cupid with out eyes.

70 For 3. causes we suffer the losse of 3. thinges to our great discontentment.
- Of our wealth. — Because being once lost, wee seldome recouer it againe.
- Of our honour. — Because hee that hath lost his good name is halfe hanged.
- Of our life. — Because wee may assure our selues that we shall neuer inioy life again after we be once dead.

71 There are 3. shooing hornes to pluck on a cuckolds cap.
- A beautifull face in the wife,
- A iealous head in her husband,
- A wanton eye in a louer.

72 There are 3. very vigilant beasts.
- A Goose. — Theeues on a night had stolne Iupiter had a goose not keaked.
- A Cocke. — The Germās vse to carrie their cocks with them to the warres, to the ende by their crowing, they may know how the day passeth away.
- A Dog. — For he will winde a theefe and bewray him.

73 Three thinges bite sore.
- An old dog.
- A hungrie flie.
- An Usurer.

74 Hee were best to goe where no man knoweth him.
- That sweareth till no man trust him.
- That lieth till no man beleeueth him.
- That borroweth till no man will lend him.

75 Three conditions of Abbey lubbers.
- To labour till they are a cold.
- To eate till they sweate.
- To lie in bed till their bones ake.

76 There are 3. daungers of the world.
- To ride on a fierce horse.
- To saile on the sea.
- To liue vnder a tyrant.

77 Three sortes of men which are seldome seen, and heard to be found.
- A friend in aduersitie.
- An old tyrant.
- A lawier that will take no bribes.

78 Three things will not proue well without beating.
- A walnut tree.
- An Asse.
- A woman.

79 Honours change manners in 3. sortes of men.
- Merchants, because they forget that euer they were apprentices.
- Priestes, because they forget that euer they were parish clarkes.
- Magistrates, because they are vnmindfull that they were priuate men.

80 Three trades of life whiche may trauell without passport.
- Pedlers.
- Tinkers.
- Pinstrels.

81 There are 3. vnlucky beaſts which doe portend and foreſhew of miſchiefe enſuing.
- A howling dog.
- A ſcriching owle.
- A croking rauen.

82 Mens iudgemẽts differ much in theſe 3. things.

Bookes. For one ſaith, this booke is to long, another to ſhort, the 3. of due length, & for fine phraſe and ſtile, the like that booke was not made a great while. It is al lies ſaid another, ỳ booke is ſtarke naught.

Wine. For concerning the qualities of wine, men are diuerſly affected. Ah, this is a hard wine quoth one, it is to ſweete in my opinion ſaid another: nay, nay quoth the 3. mã, it is ſharp and piercing me thinkes. It is a cup of neate wine ſaid the owner. I, ſaid another it hath a good ſmacke of the caſke, it wil doe a man as much good in his ſhoes, as in his bellie.

Cheeſe. For cheeſe hath diuers taſtes in ſeuerall mens mouthes. He ſaith it is to ſalt, he ſaith it is to freſh, he ſaith it is to hard, he ſaith it is to neſh. It is to ſtrong of the rũnet ſaith he. It is ſaith another not ſtrong enough for me. It is ſaid one, as good as can be. Hereof no two of any ten can agree. So that, No book, no wine, no cheeſe, be it good or bad: But praiſe & diſpraiſe it hath, and hath had.

83 Three things of ſmall continuance.
- A wonder.
- Vaine glory.
- The remembrance of a ſtranger.

84 There is great follie ſhewed in theſe 3. things.
- In fiſhing before the net.
- In vaunting before the victorie.
- In reckoning without the hoſt.

85 It is no deede of charitie too giue any thing vnto three ſortes of beggers.
- Vnto counterfet beggers, which ſay they are lame and diſeaſed, when it is neither ſo nor ſo.
- Vnto couetous beggers, which hauing their bottel and diſh filled with drink, and their ſcrippe & wallet ſtuffed with victuals, yet they wil craue at the nert dore they come at.
- Vnto proud beggers which will take no kinde of almes but money.

86 Three things are proud in 3. places.
- A cocke on his dunghill.
- A dog at his maisters doze.
- The good wife at home amongst her maids.

87 A man need not go a borowing to his neighbours that hath these 3.
- A little land well tild.
- A little house well fild.
- A little wife well wild.

88 Three of the greatest beastes are affraid of 3. very small beastes
- The Lion of the cocke.
- The Egle of the beetle.
- The whale of the swordfish.

89 Three sortes of men are likened vnto 3. kind of beastes.
- The flatterer vnto the Cameleon, for as a Cameleon can turne himselfe into all colors saue white, so wil a flatterer change himselfe into all hewes saue honestie.
- The backbiter vnto the basilisk: for as the basilisk doth kil a man a far off by sight, so a slanderer doth kill a mã a far off behinde his backe with his tongue.
- The enuious man vnto the Viper: for as ỹ Viper doth kil her dãme by gnawing out her guts, & afterward doth sting & poyson others, so Enuy doth cõsume him in whõ it is bred, & afterward hurteth others.

90 A birchin broome consisteth of 3. things fit for correction.
- Twigges, belonging to scholemasters for the correction of small offences.
- A staffe, belonging to masters for the punishing of greater faultes.
- A withe, belonging to magistrates for the execution of traitours, felons, murderers, and such like.

91 Three things are very easie.
- An easie thinge to finde a staffe to beate a dogge.
- An easie matter for him that is vnwilling to inuent an excuse.
- An easie matter to giue good councell.

92 Three things are directed by destinie.
- Wedding.
- Hanging.
- Thriuing.

93 Three

93 Three ſtil things are daungerous for the moſt part.
- A ſtill fellow, for he commonly is ſubtel and crafty.
- A ſtill water which is deepe, and therefore daungerous.
- A ſtill lowe, for ſhe wil eate vp all the graſſe.

94 Three things to be auoyded by a wiſe man.
- Hope of things impoſſible.
- Sorrow for things vnrecouerable.
- Feare of things inuitable.

95 Three things can ſuffer no fellowſhip.
- Loue, for a louer hates his corriuall.
- Lordſhip, for honor is impatient of cõpeere.
- An Heremite, for he ſeeketh to abandon the company of men by ſeeking deſert places.

96 The Papiſts did vſe to curſe with 3. things.
- Bell.
- Booke.
- Candle.

97 Three things are dearely bought.
- Wit gotten by experience.
- Fame wonne by death.
- That whiche is obtained by prayer & requeſt, for one man cannot entreate another without bashfulnes or bluſhing.

98 Three thinges are not to be regarded.
- The great vanities we ſee with our eyes.
- The great wonders we heare võ our eares.
- Great ſorrow when wee conceiue it in our mindes.

99 There are three very ſtrong things.
- Gold, for there is no place inuincible, wherein an Aſſe laden with gold may not enter.
- Loue, becauſe it prouoketh vs to aduenture our goods, life, renoune and all
- Labour, becauſe it ouercommeth al things.

100 God made 3. places for 3. purpoſes.
- Heauen, for the good.
- Hell, for the wicked.
- Earth, for both.

Deo trino & vni, ſit laus, honor, & gloria. Amen.